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The ARYAN PATH

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(*c*) The investigation of the unexplained laws of nature and the psychical powers latent in man.

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Unveil, O Thou who givest sustenance to the world, that face of the true Sun, which is now hidden by a vase of golden light! so that we may see the truth and know our whole duty.

THE ARYAN PATH

VOL. III APRIL 1932 No. 4

THREE RULES FOR DAILY PRACTICE

The following is the closing portion, taken from a stenographic report, of a lecture delivered before the Bombay Electric Supply and Tramways Employees' Association, on the subject of the Laws of the Higher Life:—

Our circumstances can be and should be changed and the measure of the change is the measure of human evolution. Take your destiny in your own hands and do not be fooled by appearance or by priest-craft and say "fate". Man is the maker of his destiny. This will lose much of its difficulty if we can see that there is an educative value inherent in all our circumstances. The higher life demands a change in inner attitude: man himself has fashioned in the past his present environment, and his future growth depends upon his right endeavour to live not as a body, not even as a mind, but as a Soul. The teaching of the *Gita* is that even the most sinful of men can cross the ocean of evil in the bark of spiritual endeavour. That is the teaching of the Buddha, who promised the boon of Nirvana to Upali, the barber. That is the teaching of Jesus who referred to the kingdom of Heaven as being within us.

The change in inner attitude results in our perception that we are, within ourselves, Souls, capable of willing, of thinking, of feeling; that as Souls we are in the body and possess a mind so that unlike beasts we may ascertain the real value, *i.e.* the educative value of all things and all people who surround us. This is all the beginning any one needs. A scavanger, a sweeper, a mechanic, a clerk, a genius, all work by the

same principle, all evolve, step by step, by the aid of the self-same Law. The moment this perception, this vision of our environment and of the world at large is gained, that moment the higher life begins. For very many people the process is unconscious and indirect. Asiatic Psychology says: make it a deliberate process.

So begin and change your inner attitude, but do so knowingly, deliberately, self-consciously. See what each event, each object in the environment, each person you contact has to teach you. We require true humility, not mock modesty, to live the higher life. A man who says, "I am humble," betrays himself of the sin of subtle pride. Fix your mental attention on the Soul within and see with the Soul's eye the value of each thing and every being in silent humility.

Now what about the outer practice? Is there nothing to be done in a more practical way, no outer rules to follow? Yes, indeed there is a great deal to be done. But just as the Law about the inner attitude is universal, and applies impersonally to all, so also the Law is the same for all and works its miracle for the poor and the rich, the clerk who does routine toil or the manager who signs letters and cheques! What is that Law? The whole of the manifested universe is a triple expression of Motion, Space, and Time. Motion is causal and Time and its myriads of objects are effects in Space. We might say that Motion produces Time in Space. But let us not go into metaphysics! And yet it is necessary to get this fundamental of metaphysics that every thing and therefore every man in the universe is affected by Motion, Space and Time, and our environment is nothing else but an expression or a manifestation of Space, Time, and Motion or Causation. Therefore we find that the law of the higher life in reference to outer things, events and circumstances is summed up in three Aphorisms and these are: Purity in Causation, Accuracy in Space, and Punctuality in Time. We might say these three are all the Law and the Prophets any one needs to lead a spiritual life, a simple life, a higher life.

Learn the three aphorisms: Purity in Causation. Accuracy in Space. Punctuality in Time. Apply them to your own office work, if you please, and convince yourself that the higher life is highly practical. If Soul life makes you sentimental, dreamy so that you are inaccurate, unpunctual so that you are selfish, and egotistic till you are impure, beware of that Soul life! Much passes off as spirituality in this country, and we have to remember always that he who draws attention to oneself is unspiritual. To be egotistic of one's own riches is unspiritual, but also it is unspiritual to be proud of sack-cloth and ashes! The truly spiritual man must be inconspicuous, must appear as nothing in the eyes of men.

Be pure in all you cause, *i.e.* in all you say and do, in all you feel and think. Four-fold is the world for every Soul. Each one of us moves in four spheres: of thought, of feeling, of speech and of deeds. Apply your trinity to these four things. Be pure and accurate and punctual in your thoughts, in your feelings, in your speech, and finally in your actions. There is a very simple method (all spiritual things are simple because they are straightforward) which is sometimes called the law of elimination. This law eliminates difficulties, pitfalls and obstacles. What is that law? It revolves round the word "Necessity". Don't do that which is unnecessary; don't say that which is unnecessary, ah! this we find difficult; don't feel, nor think, what is unnecessary. The higher life is the simple life because things are simplified. Note, please, it is not simple living as it is commonly understood; there is a different kind of simplicity, that of necessity. That which is necessary for life must be retained and necessities of different people are different.

Apply this law of elimination and watch and be attentive not to indulge in unnecessary things; always and always ask of yourself, "is it necessary to do this, to go to this place or that, to say and speak thus, to feel or think in such a manner?" This will greatly help each one of us to be pure in our motives, to be accurate in the execution of our duties, to be punctual in all our tasks.

To sum up then. First the inner change of attitude which enables us to perceive that each man is a Soul, and is here in the school of life, to learn from his environment which he must improve by evaluating properly all men and beasts and things. To bring about this change a man must convince himself of the power of his own Soul, and then as a Soul he must handle the affairs of his life, endeavouring to do all things with a pure motive, with a thoughtful punctuality and with deliberate accuracy. The marks of the spiritual man are that he does only that which is necessary and does it with a pure motive, correctly, in due place and due time. Many are the difficulties to be encountered and many too the helps to be obtained, but unless a man starts right, he will go wrong a long, long way. The immediate step in front of us is the looking within to find the captain of the sea of life, and then to steer our vessel with the accurate compass, with the punctual chronometer, but above all with that motive of unselfish good weal and desire to serve the passengers, our fellowmen, by taking our own ship to the Haven of Beauty and Virtue, where the Immortals eternally live to bless and to guide the divine Souls of mortal men.

"RIPENESS IS ALL"

[**Max Plowman** is the chief editor of *The Adelphi* and author of more than one volume on William Blake.

During the war, after service on the western front, he resigned his commission, was court-martialled and wrote his apology in a small book, *War and the Creative Impulse*, which acknowledges its indebtedness to Tagore's *Nationalism*.—EDS.]

"O Love, they wrong thee much
That say thy sweet is bitter,
When thy ripe fruit is such
As nothing can be sweeter . . ."
Anonymous Poem of Seventeenth Century

"*Ripe*" is the word, not "*rich*," textually and in point of veracity. Love's *rich* fruit is often bitter; for the senses may flower and come to fruit without ripeness, without that endurance of * "the beams of love" which alone can bring sweetness. The senses are alternately avid for love and dully indifferent: they belong to the flux of existence and have no stability in themselves; but the "sweet" of love is a spiritual essence, which the senses can mediate but which exists independently of them. Indeed, it is to convey this sweetness that the senses exist—like photographic plates that have no meaning apart from the sun.

Learning to bear the beams of love means hanging in the sun until the mellowing rays permeate to the core of the fruit and loosen it from its kernel; for while the kernel adheres the fruit is drawing nourishment from its own centre and is still unripe and bitter to taste. The ripe fruit is wholly permeated by the sun.

By so being, it achieves a suspended moment when it ceases to belong to itself and belongs to the sun; and this moment comes when it has learnt to bear the beams so well, it becomes their incarnation. Yet at this moment there must be a sort of death, as is shown by the fact that the ripe fruit will, if ungathered, begin to rot from this moment. An immense change takes place at the moment of ripeness: the tide of life turns upon itself.

So we, when we know the ripeness of love, cease to live from the personal centres of hunger, desire, comfort and self-gratification. The moment comes when we give up ourselves, when we cease from making a demand upon life and pass from instinctive growth to enjoyment of being. And, come when it will, this is the moment of death and re-birth. This is the moment when the ripeness of love is truly sweet. For we surrender ourselves to the sun of love; we offer ourselves to the beams for their permeation. We love no

**vide* William Blake's poem: *The Little Black Boy.*

more from desire, but because we perceive the lovely. And so we ask for nothing, wanting nothing, being more than content with what we perceive.

It is the moment of imagination; the moment of resurrected life after an often slow and painful death, the moment when the senses are precipitated and the spiritual eye opens.

And what is imagination? Imagination is nothing more nor less than seeing with the eye of God. It is first a ceasing from self—not by asceticism or self-mortification (these are false lights that lure to perversions) but by appreciation of a more desirable than self—by a sense of the lovely that exists in its own right and in complete independence of us—by a sense of the delight we experience in the pure worship of an object so existing—by such a recognition as makes personal desire of no importance.

Imagination is an act of recognition corresponding with the mythical moment of creation when God looked upon his work and saw that it was good. Inversely again, it is the creative moment; for when we truly perceive that which we love, all nature subserves our insight, the senses become the servants of a leader whose bidding they delight to follow. In the moment of imagination we perceive a correspondence which transcends nature: we become one with what we perceive: we are aware of the springs of its life and are conscious that that life has in some beautiful sense a perfect similarity to, and at the same time a perfect dissimilarity from, our own. Naturally and biologically its life of course exists in what seems to be entire separation from us, but by imagination we leap the gulf of natural separation and make the tremendous act of spiritual identification. In the moment of imagination we see living unity expressing itself in endless diversity. And when we truly perceive anything, then a metamorphosis takes place in us whereby we automatically contribute to the life of the thing perceived. For in truth nothing exists which has a purely phenomenal and entirely separate existence, and the act of recognition, whereby we give living validity to what we perceive, is a definite creative contribution to its life.

Some would have it that this is a purely metaphysical theory, but anyone who has had what is a truly mystical experience knows the truth. In the act of imagination we subscribe to the life of what we perceive, not voluntarily but involuntarily, just as the sun subscribes to the life of the earth. Then the consciousness of recognition, which imagination yields, is so pleasing to us that the senses clamour for service, desiring above all things to make an image of that perfection which the eye of vision beheld.

This is the pattern of creation. To be creative is to fulfil the life of man. It is his delight and the true end of life. Whether it be the propagation of children, or

the making of a work of art, or the cleansing of a sewer, the pattern is the same: love continuing to the point of complete self-sacrifice, the death of the self-hood, the birth of imagination, the creative effort to incarnate spiritual life. The very vegetables live according to such a pattern.

MAX PLOWMAN

WHO ARE THE ASWINS?

ASWINS (*Sk.*), or *Aswinau*, dual; or again, *Aswinî-kumârau*, are the most mysterious and occult deities of all; who have "puzzled the oldest commentators". Literally, they are the "Horsemen", the "divine charioteers", as they ride in a *golden car* drawn by horses or birds or animals, and "are *possessed of many forms*". They are two Vedic deities, the twin sons of the sun and the sky, which becomes the nymph Aswinî. In mythological symbolism they are "the bright harbingers of Ushas, the dawn", who are "ever young and handsome, bright, agile, swift as falcons," who "prepare the way for the brilliant dawn to those who have patiently awaited through the night". They are also called the "physicians of Swarga" (or Devachan), inasmuch as they heal every pain and suffering, and cure all diseases. Astronomically, they are asterisms. They were enthusiastically worshipped, as their epithets show. They are the "Ocean-born" (i. e. *space* born) or *Abdhijau*, "crowned with lotuses" or *Pushkara-srajam*, etc., etc. Yâska, the commentator in the *Nirukta*, thinks that "the Aswins represent the transition from darkness to light"—cosmically, and we may add, metaphysically, also. But Muir and Goldstücker are inclined to see in them ancient "horsemen of great renown", because, forsooth, of the legend "that the gods refused the Aswins admittance to a sacrifice on the ground that *they had been on too familiar terms with men.*" Just so, because as explained by the same Yâska "they are identified with heaven and earth", only for quite a different reason. Truly they are like the *Ribhus*, "originally renowned mortals (but also non-renowned occasionally) who in the course of time are translated into the companionship of gods"; and they show a negative character, "the result of the alliance of light with darkness", simply because these *twins* are, in the esoteric philosophy, the *Kumâra-Egos*, the reincarnating "Principles" in this Manvantara.

—H. P. BLAVATSKY (*Glossary*)

THE MIRACLES OF JESUS, THE TWIN-CHILD

[Dr. A. Haggerty Krappe, translator of *The Messiah Jesus and John the Baptist* is also the author of *The Science Of Folk-Lore*. In this interesting article our learned author presents view-points with which all may not agree,but which deserve consideration by every student. We ourselves are not inclined to read mere superstition in the fables of mythology—Greek or Hindu. The similarity perceived by our author, say between the story of Aswins and Ushas and that of Dioscuri and Phormion is due to the similarity of understanding and expression of facts in nature—cosmical or ethnological or anthropological. Can it not be that the recorders of Greek and Hindu myths possessed knowledge lost to us? However, as to the occult mystery connected with the Twins the reader is referred to H. P. Blavatsky's *Secret Doctrine* (especially Vol. II, pp. 121–123) while her note on Aswins preceding this article will clarify the mystery of the Vedic twins.—EDS.]

I. DIOSCURISM

By "Dioscurism,"—a word derived from the common name of the Hellenic twin-gods or twin-heroes Castor and Pollux, the sons of the great Zeus and hence called "Dioscuri," which simply means "Zeus' boys," the Greek equivalents of the Vedic Açvinu—we mean a form of religion that arose out of superstitions connected with twin-births. Twin-births falling, by their very nature, into the wide realm of the "abnormal," the "uncanny," they have attracted unto themselves a sort of superstitious awe that led (and in Africa still leads) to the destruction of at least one of twin-children, often to that of both of them, and to the death or exile of their mother. Conversely, it may lead to their deification, one or both of them being thought to be the offspring of some supernatural being, a god or demon. Hence the existence of twin superstitions all over the earth and of twin divinities, of the type of the Hellenic Dioscuri and the Vedic Açvinu, over a large portion of the earth's surface. I can give only one illustration,which must take the place of many that might be given, referring the reader for the rest to the fourth chapter of my recent book. There certainly is a wealth of ethnographical and anthropological material on which one may draw. In the regions of the Niger, Benin and Upper Dahomey, all twins are regarded with a religious awe even by people belonging to the negro aristocracy of blood or of wealth. They are reputed immortal, possessed by a prophetic spirit and endowed with a hidden power. Princely twins used to be carried from the women's apartments to the market place, declared immortal, and given a special cult that was established in their honour at the command of the king their father. We know sufficiently well that the mortal father of Castor and Pollux—to mention but one classical twin-couple among many—was said to have been a kinglet of Peloponnesus.

Nor were the Semites exempt from such superstitions and their logical consequences. On the contrary, the Old Testament is full of twin legends. I must needs limit myself to the mentioning of a few among the better known. There are the "hostile twins" Esau and Jacob, twins that hate and persecute one another, as do many non-Semitic twins, in accordance with a wide-spread belief that twin hates twin. This theme is repeated a few chapters later (*Genesis*, xxxviii) in the somewhat less well-known episode of Serah and Perez, the twin-sons of Judah who, like Esau and Jacob and like the Hellenic twins Akrisios and Proïtos, actually fell to quarrelling in a prenatal stage of their existence.

There are the B'ne Elohim, the sons of Jahveh, the ancient Hebrew thunder-god, who seduce mortal maidens (*Genesis*, vi) or, in the rabbinic tradition, are seduced by them, or at least by one of them, the fair Na'amah, a form of the Semitic Aphrodite. In no other manner do the Greek Dioscuri seduce the daughter of Phormion and elope with her, and the relations of the Açvinu to Uṣas, in one set of Vedic traditions, are exactly the same. The B'ne Elohim reappear, in a subsequent chapter (*Genesis*, xviii) accompanying Jahveh in a Dioscurophany under the oak of Mamre, accepting the hospitality of Abraham; as do the Greek Dioscuri when they are the guests of Euphorion, of Pamphaos, and of the Eumenides; as do the Hawaian twins, Kane and Kaneloa in more than one tale still current in the islands. They bestow fertility upon Abraham's wife, long past the age of child-bearing, very much as the Açvinu grant a son to a eunuch and render their lost vigour to the old men Vandana, Cyavâna and Atri, as they give a husband to an old maid, convert a barren cow into a milch-cow and generally spread the blessing of fertility and the reproductive powers far and wide, among men and beasts. The same B'ne Elohim accept the hospitality of Abraham's nephew, strike with blindness the odious inhabitants of Sodom, much as Helen, the sister of the Greek Dioscuri, strikes with blindness the poet Stesichorus for having spoken ill of her in his verse. Then they overthrow the wicked cities, just as the Hellenic Dioscuri were said to have ravaged the city of Las.

Lastly, in the Second Book of Maccabees (iii. 26) two handsome youths appear, whip in hand, at the gate of the Temple of Jerusalem and scourge the Syrian general Heliodorus so thoroughly that he has to give up his impious attempt to plunder the sanctuary. The whip, be it noted, is the chief weapon of the Heavenly Twins, of the Vedic Açvinu no less than of the Hellenic Dioscuri.

Dioscurism is thus seen to have been rampant among the Hebrews down to Hellenistic times, as must be inferred from the examples just passed in review, again but a few among many that might have been quoted. One is therefore

led to ask the question whether this dioscuric element may not also have played some part, however modest, in the making of the New Testament and the new religion that grew out of it.

II. In the New Testament

At first blush one is inclined to answer the question negatively. For though Dioscurism may have been a living force among the masses of the Jewish people, the official rabbinic religion that was enthroned in Jerusalem keeps a perfect, though no doubt a diplomatic, silence on the religious phenomenon in question. Furthermore, we are disposed, from our training, to see a greater and more intimate connexion between Jesus of Nazareth and the rabbis, at least those of the Pharisee camp, than between his teaching and the survivals of dim superstitions harking back to an almost forgotten past, preserved, at all events, only by the lowly. For however opposed Jesus was to the mechanical and formal cult of the sacerdotal caste of his people, he yet is always seen to combat its representatives with their own weapons, entirely intellectual and derived from the written sources of the Law and the Prophets. Apart from this, Christianity was in its inception a rationalistic, an artificial, religion, as was Islam at a later period, as was Calvinism still more recently. That is, Christianity is as a rule conceived as essentially a reform movement on a rationalistic and slightly socialistic and utilitarian basis, consequently apt to be little given to the cultivation of superstition and survivals from a hoary past.

That this conception is in the main correct, that is, based on solid fact, it would be futile to deny, particularly in view of the Pauline epistles. Yet it behoves the conscientious historian not to neglect altogether two rather important facts: Jesus was not himself a member of the sacerdotal caste but sprung from strata that had little in common with the Sadducee and Pharisee priesthoods. More important still, he came from a region,—Galilee—which cannot by any stretch of the imagination be regarded as entirely or even preponderantly Jewish or even Semitic. On the contrary, nowhere, not even in Samaria, was the alien element, in the form, perhaps, of the residue of ancient Hittite populations, stronger than in Galilee. In these circumstances one may well ask the question whether Jesus' lack of "orthodoxy" may not have been inherited; for King David certainly was not his only ancestor! Nor is this all. In the extant Gospels there flows, side by side with the frank utterances of a rationalistic or even iconoclastic tendency just referred to, still another current which must not be left out of account in any attempt at a synthesis. I refer to the "irrational" element as represented by the "miracles". It is, of course, needless to add that this current flows from an altogether different source. Jesus' sayings may, in their actual form,

be mere "obiter dicta," aphoristic statements generally torn from their original context. That was the fault of the arrangers of the material. Its greatest disadvantage is the fact that it precludes the construction of a genuine biography of the Master, I mean, a synthetic account of the spiritual growth of the *man* Jesus. Yet there is not the slightest reason to suppose that the sayings themselves are apocryphal wholly or even in part. They are no more apocryphal than are Martin Luther's "Table-Talks" or Pascal's *Pensées*. Yet when we come to the supposed "miracles" we touch quite a different source. For in no case can Jesus have had a hand in their recording, and the persons benefited nowhere appear as the witnesses or authorities of such cures. The tradition in question then rests on the testimony of "eye-witnesses" that happened to be, at best, spectators in the midst of excited crowds. In many cases the Gospel report no doubt rests on more or less (usually less) authenticated hearsay. Even the element of deliberated invention must be considered, without our taking the liberty of referring to it as *pia fraus*. For that would be measuring the first century by the standards of the fourteenth or the twentieth. To do justice to those Gospel stories one should compare them with the "miracles" of Apollonius of Tyana, with certain (not all) *omina imperii* recorded by Suetonius, certain tales reported by the credulous Pliny, the cures effected by the king's touch, both in England and France, and, no doubt, also to certain faith cures in still more modern times. "Miracles" of this description do not as a rule distinguish themselves by too great an originality. On the contrary, they usually follow a well-established pattern, as a result of which D. F. Strauss, in the last century, had no difficulty in tracing most of them to Old Testamental models. It remains to be seen whether the one or the other of these "miracles" may not follow a dioscuric pattern, *i.e.*, belong to the type that was originally peculiar to twin divinities.

To what extent are the supernatural powers attributed to Jesus merely the powers with which twin-children are generally credited, seeing that he himself most certainly was a twin? This fact itself, rather imperfectly known, will require a few additional remarks.

The evidence of Jesus' twinship is based upon a very old tradition clearly of Syriac, *i. e.*, Palestinian, origin and represented, above all, by the so called "Acts of Thomas"; but it was also known to some of the ecclesiastical writers of the West, notably Priscillian and Isidore of Seville. According to this tradition, Jesus was the son of Joseph and Mary and the twin-brother of Judas surnamed Thomas, *i. e.*, "Twin". This Thomas even orthodox tradition admits to have been a disciple of Christ, the very one who is pictured as an early representative of critical scepticism. But the Syriac "Acts

of Thomas" not only consistently call him the twin-brother of the Lord, but they emphasise his great resemblance with his more illustrious twin-brother, a resemblance so great that, when the real Jesus appears, in the course of Thomas' missionary labours in India, one of the twins is constantly taken for the other. Judas Thomas also is throughout described as of very small stature, in fact, as a dwarf, and we know from other evidence that Jesus was a man of very low stature. Yet the decisive piece of evidence is the very manner in which the Fourth Gospel deals with the disciple Thomas; it not only emphasises his presence among the rest of Jesus' disciples when the Master appears to them after the resuscitation. Such an emphasis would have been uncalled for unless it were to meet the objection: "Why, some one did indeed come to see the disciples; but it was not the resuscitated Jesus, who was really not resuscitated at all, but his twin-brother Judas Thomas, who looked very much like him." To put still more emphasis on the impossibility of such a rational explanation, the evangelist went so far as to make Thomas exhibit that well-known scepticism, thus making it absolutely clear that Jesus and Thomas were actually in each other's presence and in the presence of the assembly of the disciples. That whole scene is then an early attempt to combat and refute an existing objection to the miracle of the resurrection. The Church, as is well known, not only allowed the fact of Thomas having been a brother of the Lord to fall into oblivion, making of him a mere disciple; it also tried to twist the evidence of the surname by arbitrarily translating the Syriac word not by "Twin" but by "Ocean-flood," a palpable nonsense.

The tradition of Jesus and Judas Thomas being twin-brothers is very ancient and was, by the time of the great controversialists, so completely forgotten that it was made use of neither by the enemies of Christianity (such as Celsus), to refute the miracle of the resurrection, nor by the defenders of the humanity of Christ against heretical sects that denied this humanity altogether. Yet it goes without saying that the tradition is not only ancient but genuine, that is, based on an actual fact. For there is, of course, no conceivable reason that could have prompted the Jewish Christians to invent such a circumstance, seeing that it would most effectively have destroyed the dogma of the resurrection in the flesh by furnishing a rational explanation of the supposed reappearance of Jesus after his death. Once Jesus' twinship thus established, it will behove us to inquire into the problem of how far it may have contributed to what may be called the making of a prophet, a wonder-worker.

We are immediately reminded of the African belief that "twins are possessed by the prophetic spirit," *i. e.*, held in a sort of supernatural awe by their fellow-tribesmen. That does not, of course,

mean that all twins are naturally prophets, in Africa or elsewhere, nor that all prophets must be twins; but it may well mean that, if a man had what is called the prophetic gift or calling and at the same time happened to be a twin-child, he may have found it easier to win recognition—a vital factor in the career of any prophet—than would have been the case if he were just an ordinary mortal. I regard, then, Jesus' twinship at the most as an interesting contributory factor to his remarkable success, but by no means as the essential and preponderant one.

III. Miracles

Let us now come to the main question. As has been pointed out above, the "miracles" of the New Testament must be regarded, from the point of view of the historian, as belonging to tradition rather than to history. Furthermore, most of them are quite inconsequential, at least to us moderns: they play more or less the part of the *omina imperii*, that is, they were meant to authenticate the prophetic calling of the Master in the eyes of certain contemporaries of his, who were of opinion that the real prophet had to be also a miracle-worker. The attitude of complete disapproval taken by Jesus towards this curious notion is well known (*Matt.* vii. 38 ff.; xvi. 1 ff.; *Luke*, xi. 29 ff). The Gospels, on this point, no doubt reflect actual history, and the attitude speaks louder in favour of the man Jesus than many a saying of his. Yet it is to be expected that the prophet's twinship should come in for a large part in the rise of this tradition of Jesus the wonder-worker, in view, of course, of the supernatural powers attributed to twins all over the inhabited earth, and it may be well to put together and briefly comment upon the "miracles" that are genuine twin "miracles," *i. e.*, belong to the ancient lore of the Heavenly Twins, both savage and civilised.

There is, first of all, the function of the Twins as divine physicians (*boni medici*). Castor and Pollux, their Christian successors, the saints Cosmas and Damian, the Milanese Gervasius and Protasius (to mention but the most outstanding examples), they all are divine physicians. Cosmas and Damian in particular are still called, in Modern Greece, *hagioi anarguroi*, "the saints who take no fee". The Vedic Açvinu are called *Nâsatyâ*, a word cognate with Greek *neomai*, *nostos*, Gothic *ganisan*, *ganasjan*, Dutch *genezen*, "to cure," *genesheer*, "physician," and meaning "Saviours," clearly referring to this function of theirs. It may well be that if most of Jesus' miracles, certainly the most impressive ones, were along medical lines, it was because he was himself a twin and stepped into the foot-traces of an older tradition, that of the Heavenly Twins as divine physicians.

Among the miracles wrought by Jesus, the curing of total blindness (*Matt.* ix. 27 ff.; xx. 29 ff.; *Mark*, x. 46 ff.; *John*, ix. 1 ff.) is

probably the most astounding, in the light of medical science. Yet it is again one of the typical functions of the Heavenly Twins. Thus the Vedic Açvinu cured blindness and, in the great epic, the *Mahâbhârata*, they are invoked to exercise precisely this function. Among the Christian twin-saints, Cosmas and Damian, Gervasius and Protasius, Cantius and Cantianus (to mention but a few) are on record for giving sight to the blind.

Hardly less impressive, though belonging to a different order of miracles is the stilling of the tempest (*Matt.* viii. 23 ff.; *Mark*, iv. 35 ff.; *Luke*, viii. 22 ff.) on the Lake of Galilee. The Master there appears as a typical saviour *in periculo maris*, a characteristic twin feature; witness the great rôle of the Hellenic Dioscuri in the famous Homeric Hymn, in Theocritus, and in Horace; witness also the like function of the Vedic Açvinu.

The name of the Lake of Galilee brings to mind another "miracle," that of the successful draught of fishes (*Luke*, v. 1 ff.). Off-hand one might be inclined to regard it as a sub-function of the former, both being connected with the sea-faring life of fisher-folk. Yet there are closer parallels, this time "savage" ones. Thus the Tsimshian Indians of British Columbia believe that twins can call the salmon and olachen; hence they are called *Sewihan*, that is, "making plentiful". Among the Nootkas of Vancouver Island twins are believed to be in some way related to salmon, and among the Kwakiutl they are thought to be identical with them. Twins are supposed to attract the fish, and the birth of twins indicates a good salmon year.

The function in question clearly falls within the department of the Heavenly Twins as givers of fertility and plenty, a function known all over the earth and based, ultimately, upon an association of ideas not difficult to understand: twins embody, as it were, the principle of fecundity. Among the "miracles" of this category must be classed the multiplication of loaves and fish, clearly a dioscuric feat (*Matt.* xiv. 13 ff.; xv. 32 ff.; *Mark*, vi. 30 ff.; viii. 1 ff.; *Luke*, ix. 18 ff.; *John*, vi. 1 ff.).

The principle of fecundity is apt to be the preponderant one in the institution of the human marriage, at least in all primitive societies that have not yet come to the realisation of the fact that numerous offspring is not an unmixed blessing. Hence the function of the Heavenly Twins as givers of fertility. The Russian saints Cosmas and Damian are invoked in Russian wedding-songs, as are the Açvinu in the Vedic marriage ritual. In the Syriac "Acts of Thomas" both Jesus and Judas Thomas play a conspicuous part in the wedding of an Indian king's daughter. Judas is invited to enter the nuptial chamber and to bless it and the young couple. If, then, Jesus takes a part in at least one wedding (*John*, ii. 1 ff.), that of Cana, on which occasion he moreover performs a "miracle" falling

into the general category of the Dioscuri as givers of plenty (the water converted into wine), it is not too much to say, I believe, that the tradition again thought of him as a twin first and foremost.

We now approach one of the thorniest problems of Christian tradition, the rise of the dogma of the virgin birth. The oldest sources appear to be altogether ignorant of it, and it is in fact quite certain that Jesus was not the first-born son of Joseph and Mary. How did the idea of a supernatural birth first arise? True enough, there are traces of Old Testamental precedents for it; yet they are just barely recognisable by the student of mythology and folk-lore wielding the weapon of the comparative method. It is therefore likely that it is again the Master's twin character that is directly responsible for it. The fact is that, the physiological causes of twin-births being unknown, many a savage society has drawn the conclusion that either or both of twin-children is the offspring, not of a mortal father, but of some supernatural being, a god or a demon. Thus among the Indians of Guyana the father of one of two twin-children is always a demon called *Kenaima*. Certain negro tribes are of opinion that only one of twins is the offspring of his reputed mortal father, the other having been engendered by some evil spirit. Among many of the South American Indians, including some of the highly civilised peoples of Ancient Peru, one of twins was the son of the Sun, etc. This notion has left numerous traces in Greek mythology. Thus one of the Dioscuri was reputed the son of a mortal, the king Tyndareos, the other being the offspring of Zeus. Herakles was the genuine son of Zeus; his twin-brother Iphikles, however, was regarded as that of a mortal, King Amphitryon of Thebes, whose wife the Olympian had debauched. Of the Vedic Açvinu the one has for a father a mortal called Sumakha, whilst the other is the son of the god of heaven. The examples might be multiplied; but this much will be clear that if Jesus is made to refer to Jahveh as his father and if later tradition actually raised him into a son of God, the ultimate basis, the starting-point, as it were, of this development, is unquestionably his own twinship and one of the many primitive ideas connected with twin-births.

This last point clearly opens up another rather important question, namely: Did Jesus share these notions, and did he foster them, at least in a certain measure? I believe that the question is to be answered in the affirmative, unless we are prepared to deny the historicity of a well-known New Testament episode (*Mark*, iii. 17), where Jesus bestows upon two of his disciples, the twin-brothers John and James, the name of "Boanerges," a word related to the Syriac *B'ne Baraq* and meaning "Sons of Thunder". It is a well-known fact that practically all over the inhabited earth, wherever electric storms occur, human (and often also animal) twins are

regarded as the offspring of Thunder or the Thunder-god. Thus among certain Indians of Peru, one of twin-children was considered a son of Lightning, as we learn from the work of a Jesuit missionary, Father Arriaga, writing still in the seventeenth century. Among the negroes of Mozambique, all twins are called *Bana ba Tilo*, "Children of the Sky," the word *tilo* meaning not only the sky but also the common celestial phenomena such as lightning, thunder, and rain. Twin-children and their mother are commonly utilised in rain-charms, and if a thunder-storm becomes altogether too menacing, twins are invoked to intercede with heaven, inasmuch as they are the children of heaven. Zeus, the father of the Dioscuri, is, of course, a thunder-god, and his weapon is the lightning. Among the ancient Balts twins were the children of Perkuns, the Baltic equivalent of the Vedic Parjanya, and, to return to the peoples of Syria, both among the Hittites and the Semitic Syrians twins were the offspring of the thunder-god, the Semitic Hadad, later on generally known under the name of Jupiter Dolichenus. The Master must thus have been familiar with such notions as current in Northern Syria and Palestine and, what deserves to be noted, he cannot have disapproved of them.

That John and James themselves were perfectly aware of the implications of their Dioscurism may be inferred from a passage in *Luke* (ix. 54), where they are ready to command fire to come down from heaven to consume a Samaritan village the inhabitants of which had not shown the proper zeal in receiving their Master. The Old Testamental precedent is not so much a passage in the Second Book of Kings (i. 10-12) as the destruction of Sodom by the B'ne Elohim.

Let us now state, as conservatively as possible, the conclusions that naturally flow from this array of facts. Jesus, himself a twin-child, the twin-brother of Judas Thomas, was associated, by his Galilean contemporaries, mostly men of the people, humble fisher-folk and tillers of the soil, with the powers and functions generally credited, by the ignorant, to twin-children. These beliefs he seems in a certain measure to have shared. What is certain is that these Dioscuric features and functions came to occupy a large place in the oral tradition that arose shortly after his death and that served as a basis for the existing Gospel narratives. The Church, while suppressing the historical fact of Jesus' twinship, could not or would not do away with the many Dioscuric features that loom so large in the Gospel tradition and which, once the original twinship of the Master was rediscovered, would naturally go far in establishing the fact that early Christianity owes much to a religion older by thousands of years, namely Dioscurism, the Cult of the Heavenly Twins.

ALEXANDER HAGGERTY KRAPPE

SCIENCE AND PRE-SCIENCE

[**Pramathanath Mukhopadhyaya** is the author of several volumes, among them *An Introduction to Vedanta Philosophy* based on the lectures delivered at the Calcutta University where he was Shreegopal Basu Mallik Fellow in Vedanta. He is also known in the field of Indian journalism. In the following article he shows how modern science is approaching the concepts familiar to students of old Hindu thought.—EDS.]

"One hundred and fifty years of Science have proved more explosive than five thousand years of pre-Science"—thus says a modern philosopher. A statement like this, made by an expert, is very commonly accepted at its face value without actual scrutiny. Yet it may be but a statement of opinion having only meaning and validity in a particular "universe" of convention, and no meaning and validity apart from such special universe. As regards this statement the whole question hinges upon the convention that we may choose to adopt as to the connotations of the words "science" and "pre-science". It can hardly be anything other than scientific bigotry and superstition to maintain that these words must have their meanings assigned to them by one absolute convention, namely, the one decided upon by the modern physical science group.

There is however a distinct sense in which the claim that the science of to-day is more explosive than pre-science may be justified. The science of to-day has now been exploding not only its superstructure but its very foundations. It has been exploding its basis of absolute materialistic and mechanistic determinism. Its vaunted assurance about the nature, laws and working of "matter" has already been profoundly shaken. It still of course pretends to think that it is practically and reasonably sure of its findings of fact, but even a show of pretence that it is absolutely sure of its formulation of fundamentals no longer exists.

Both science, and what has above been called pre-science, have been inspired by a common purpose. Both have essayed to get at the fundamentals to draw a picture of the causal apparatus of the universe we live in, and of which we form a part. While we are no longer permitted to lay our scientific brush on the canvas in a spirit of absolute conviction and arrogant assurance, it is perhaps still open to us to note with tolerable precision the broad, main lines of modern scientific *tendency* in so far as the drawing of a likely picture of the causal skeleton of the physical universe is concerned. We say "physical," merely to keep to the convention of modern physical science. Otherwise, we should never fail to appreciate that the universe we live in is substantially, dynamically and teleologically, one whole indivisible unity.

Now, let us ask—What are the broad, main lines of scientific *tendency* towards a final résumé of the scheme of the physical universe? Negatively, first, science is no longer committed to the position that the basis of the scheme of the universe is "matter" in the sense in which the term was commonly employed. The material basis may be Ether, may be Time-Space, or may be any other thing; but it is not, fundamentally, what is sensed and dealt with as ordinary matter. The latest speculations in connection with the atom tend to show the wave-packet structure of the constituents of the atom, and also their spin round an axis. Secondly, science is no longer in a position to affirm that the Law of Universal Causation, implying necessity and determinism, relates to every event in the physical universe, or to the whole cosmic situation, rigidly excluding both freedom and choice from within, and direction and interference from outside. Determinateness and fixity may be found only in the taking of statistical averages of several individual events, each of which may have a "personal factor," eccentricity, or idiosyncracy of its own. No actual event as such can therefore be pressed whole and entire into any conventional mould—a scientific equation or formula. Only an event that has in a fashion been "treated" or "prepared"—of which all the "irrelevant" items (and scientific relevancy is a matter of convention too) have been pared off—can be scientifically taken cognizance of. As a live whole concrete fact, it is a fact *sui generis*, an incalculable and inexplicable mystery.

The actual concrete movement of a material particle, say that of an electron in its orbit, is never altogether amenable to treatment by the abstract methods of science. Its actual behaviour—showing such "freaks" as "jumping" in its orbit—reduces itself to a problem of probability only, and not to one of absolute certainty. There is fixity and certainty, or an appearance of, and approximation to this, when we come to deal with groups and averages.*

Now, if that be so, does not the actual concrete event of a physical entity suggest that beneath all its elements that are apparently measurable and calculable, there may lurk a nucleus of being-energy which may involve freedom and what must be the basis of freedom—*Ananda* (Joy-Consciousness)? Is it not possible for this nucleus of essence not only to act freely within the range of its given cosmic situation, but also to lay itself open to influences, physical and extra-physical, brought to bear upon it from outside? Physicists already now speak of a sort of nucleus in the constitution of the atom. May not there be more things in the "heaven and earth" of the nucleus of the atom than are yet dreamt

* A reorientation and reinterpretation of the Causal Principle itself is now demanded by the new situation that has arisen in scientific stock-taking and exploration.

of in the latest dreams of physical science? Nobody expects that physical science will presently pronounce its verdict on this. It must not say anything outside its brief, and apart from its record of evidence. But at the same time it must not debar or turn down the possibility to which we have referred. Science now finds herself at the parting of ways—one keeping or seeking to keep it still on the line of materialistic determinism, leading farther and farther into its unending mazes and coils, and the other opening up a new path leading ultimately perhaps to where the old wisdom led ages ago. At such a momentous parting of ways, some degree of doubt and hesitancy may be excusable in science, and any measure of care and caution justifiable.

The nucleus of any physical entity—we are confining ourselves to this for the present—has its freedom limited by the condition of its cosmic situation, and its *Ananda*—Joy—veiled by the scene of its play. It is this veiling and limitation—shewing the empire of Māyā—which makes it a measurable and determinable and therefore, to that extent, a scientific entity. But in another and deeper aspect, it exceeds every measure, and is, therefore, extra-scientific. Ancient thought has recognised *both* these aspects. Hindu thought has called the aspect of nuclear freedom of anything its *Karma* and the total assemblage of the conditions of its cosmic situation by which it is hemmed in and determined its *Adṛshta* or *Niyati*. And even a so-called material object has its *Karma* and its *Adṛshta*, or *Niyati*—its Evolution and its Enjoyment.

So much for the implications of the negative aspect of the tendency of modern scientific speculation.

Positively, we find that physical science now tends to the making of a certain picture of the fundamental content of the physical universe, and also of the fundamental modes or forms of the working of that content. We do not of course as yet know what that fundamental content may be in itself. It may be another kind of Ether; it may be Space-Time; it may be some kind of dynamical Field, and so on. We are still working at it. But two things are emerging with increasing clearness. First, we require some sort of a Continuum, and we require some sort of Points or Centres of event or operation in that Continuum. Through and at such Points or Centres, the Continuum is differentiated into specific regions of strain and stress.

In other words, physical science requires a special form of the principle of Continuity coupled with a special form of the principle of Discontinuity. In the last century, Kelvin and Helmholtz had, on hydrodynamic reasonings, thought chemical atoms to be vortex-rings in a perfect fluid—Ether. They had even hinted at the possibility of a superphysical source for such vortices, since in

a perfect fluid a vortex can neither be created nor destroyed naturally. Later on, many circumstances connected with the cyclic arrangement of the properties of the chemical elements (*e.g.* the Law of Octaves), with the spectroscopy of the elements, and with radio-activity, indicated that the elements are fundamentally one. Many speculations and experiments towards the close of the last century suggested that there might be no mass other than electro-magnetic mass—a view which favoured what is called the dynamical theory of matter. We possess to-day a fairly agreed picture of the constitution of the atom, and it is expected though there are already new difficulties and new problems to stimulate further exploration and review that the essentials of the picture as drawn by Rutherford, Bohr and others will stand. Let us at least hope so. The essentials of the picture are, first, a nucleus or centre of some kind of dynamism which holds together other bits of some dynamic entity revolving in orbits, thus suggesting some kind of a miniature universe. We have not mentioned electrons and protons—names especially used in this connection. Secondly, it is the number and configuration or diagram of the dynamic entities involved that determine the *kind* of atom and the mode of its behaviour. The key-position in the atomic constitution, and therefore in the constitution of the physical universe, is held by Atomic Number—making Number a fundamental factor again in the world, quite in keeping with the teaching of Pythagoras in old Greece, or of the Sāmkhya system in India. Thirdly, the "billiard ball" atom of yesterday has vanished. We have instead an unfathomed mine of incalculable power seated in the atom, some of which is manifested in radio-activity. We now know the material particle as a Magazine of Power. And fourthly, this Magazine works in a way which we do not fully comprehend. We have referred to the "jumping" of the electron already. We might refer to quantum phenomena in general. Energy is seen in operation not as a perfectly continuous stream, but in definite bundles so to say, involving a constant. So we have both substance and energy in little bits. It is not likely that we shall very soon grip the absolutely infinitesimal bit or unit—the *Bindu* or "Point" of ancient mystical thought. We are, however, on the way to it. Meanwhile, we find that in the economy of the atom's life such as we know it there is pulsation—influx and efflux of energy which underlie the phenomena of radiation. This is Atomic respiration, if we may so call it.

Another important indication of present-day science is this—that the causal apparatus of the physical universe, on the whole and in detail, has a diagrammatic structure; which means that all physical objects from the vast galactical system down to the tiny but dynamically great system of

the chemical atom, have not only their framework but also their constituent forces arranged in definite diagrams. Physicists have attempted to reconstruct the geometrical patterns of the dynamical fields not only of bodies in motion but also of bodies apparently at rest. Chemists have been for long shewing us the diagrammatic arrangement of the atoms in a molecule; and we are now told about the "planetary model" of the constitution of the atom itself. The question whether all the varied diagrams can be affiliated to a common fundamental pattern has not yet been answered. We have heard of the vortex-ring atom; we have also heard of the spiral nebulæ. Is it likely that the spiral form compounding the movement of simple rotation with that of translation—combining the ideas of cyclic motion with that of either upward or downward motion—will be found to answer the fundamental cosmic plan? We do not yet know. But we do know already that science has again made the dynamic diagram or *Yantra* fundamental. *Yantra* or "mystic" diagram has ever been a basic conception with Ancient Wisdom. Another basic concept has been *Mantra*, the mystic or dynamic Word. *Mantra* is the Principle of Number or Time, as *Yantra* is the Principle of Extensivity, Magnitude or Space. Modern science is tending to make Number and Geometry, that is, Time-Space, the foundation of its whole structure.

Briefly therefore from the science standpoint, we have, first, some form of a Continuum—Ether, Time-Space, or any other; second, points or centres at or through which a practically incalculable fund of energy works constituting units of physical substance, maintaining the routine of their "normal" behaviour and also conspiring to change and break them; third, the centres or nuclei seem to undergo alternate pulsations of influx and efflux of energy—a circumstance we have called Atomic respiration; fourth, the constituent forces have their appropriate diagrammatic schemes or Yantras, which appear to be cyclic in the typical instances, and may be something like spiral; fifth, the nucleus seems to be a radiating as well as an absorbing centre of energy; sixth, periodicity exists so far as the potential and kinetic states are concerned.

We have seen how some of these positions, tentative as they are, open up lines of approach to some of the deeper teachings of ancient thought. Some other positions are suggestive without yet being actually indicative or confirmative. We shall close with the offer of an ancient but familiar mystic diagram, the meaning of which will, we hope, be easily seen even in the beams of rather unsettled light that have been collected here from modern science.

Suppose for the Continuum we put the ancient concept of the "Causal Waters". It is boundless. But suppose, in order to express the idea of periodicity, according

to which pattern of movement the Causal Ocean "moves," we imagine the Continuum enclosed by a serpent holding its tail in its mouth—signifying boundless duration. Then, in order to represent a radiating-absorbing centre or nucleus, let us conceive of a Lotus unfolding in the Causal Waters. Its unfolding shews that it is a point of kinetic potentiality. It is a point for reversing the process likewise. Does not the lotus open in the day and close during the night? Finally (and this in fact is the most significant item) we conceive of a "Swan" brooding over the Lotus. Swan or *Hamsa* means the moving thing, the vital breath, the Sun. It is the Principle of Time, of Number, of *Mantra*, as the Causal Waters imagined as enclosed by a Serpent is the Principle of Space, of Diagram, of *Yantra*. Hindu thought has pictured the Swan as the vehicle of the One to whom was revealed the Word or Veda. It is also the vehicle of Sarasvati, the goddess of Wisdom. The symbol of the Swan does not therefore simply mean that it moves and has "respiration," but that it is the Principle of Control, Inspiration and Direction. The Sun is that in relation to the solar system.

The brooding of the Swan on the Lotus of cosmic evolution means that the process in not simply one of "respiration"—Cycle of influx and efflux—but one of "inspiration," guidance and supervision. It means that the centre of the atom has not only "respiration," but also "inspiration". All ancient cosmogonies say in one form or other that the Spirit breathed forth into the Causal Waters. What is breathed forth is sometimes called *Bija* or Seed. In any case it means that the evolution of the universe—even of the physical universe—is not a blind, unconscious, mechanical process, but that at bottom it is the work of a presiding and informing and energizing Spirit.

Science has not yet come to the idea of Spiritual guidance in Evolution, Atomic inspiration, and all the rest of it. But there is no mistaking that it is now not only standing at the parting of the ways, but is even facing the direction leading thither. The mantra of the savant will be the mantra of the "mystic" when science shall have definitely taken to the way to it—TANNO HAMSAH PRACHODAYAT—*Lead us, O! Kindly Light of Inspiration*

PRAMATHANATH MUKHOPADHYAYA

CHILDREN AND THE LEAGUE OF NATIONS

[**Gwendoline I. M. Carlier, M. Sc.** has made a study of the problem of child delinquency in England and Austria. In the Midlands of England she is in constant touch with the Birmingham Boys and Girls Union, has access to the Juvenile Court, and is a member of the Birmingham Children's Theatre.

Will either home or the League be able to accomplish anything as long as the cardinal fact of life goes unrecognised: that each child is a soul, who, in prior lives has formed its own character and built its own capacities, and reincarnates yet again in a body on earth to further its growth?—EDS.]

Our age is unique in the interest its children excite. All through history the child has been more or less exploited; it has been looked upon variously as a commercial asset, as cheap labour, as a nuisance to its elders or even as a source of pride; it has been snubbed, scolded, sentimentalised over, loved, even; but never till the twentieth century has it been intelligently studied or appreciated at its national (or shall I say its race) value by the consensus of contemporary opinion. There have been enlightened individuals from time to time—witness, for instance, the Czech Komensky (Comenius)—but it has been left to the present century for public opinion to wake up to the importance to the whole community, of child life and child welfare.

The twentieth century has been marked by an immense body of legislation all the world over on behalf of those citizens who carry no political weight, who have no votes, no power of bribery, no influence to exert, no means of advertising their grievances or consciousness that they have any to advertise—the citizens of the future. The Children's Act of 1908, sometimes known—and aptly—as the Children's Charter, was the outward and visible sign of the awakening of the public conscience to a sense of duty to the child population in England, and is a fair sample of this type of legislation. Uneasiness as to the welfare of the world's little ones, which was pretty general in the early years of the century, was augmented by the hard facts which came to light at the time of the Great War, when nations were forced to a bitter realisation of the value of man-power. When men were systematically graded for military service, civilised nations realised with horror the high proportion of unfit in their populations. Peace conditions rammed the lesson well home. Beaten nations, such as Austria, financially crippled as they were, recognised their vital need to conserve what assets they had left and were wise enough to see the value of their children. Bankrupt nations somehow managed to find the wherewithal for clinics, welfare—and training-centres, gymnasia, playing fields and schools on an unprecedented scale.

In general, legislation tends to lag behind the need for it. This is specially true of democracies. The need is there before it is recognised, it is recognised before it is voiced, it is voiced over and over again before it can be satisfied by the making of a law. However, these stages are naturally not experienced simultaneously all the world over, nor are they of equal length. The need for infant welfare legislation may exist for centuries before it is recognised in a community and the time taken to supply it may be short or long according to the system of government in use, not to mention the temperament of the people concerned. Progressive nations attain their "Children's Charter," workable and complete, before some of their neighbours realise that the child has any rights to safeguard. This is where the League of Nations has rendered signal service to the future, and so long as it can initiate and propagate reforms by what Professor Zimmern has described as the "mobilisation of shame" it will remain the great civilising force of the world. The recommendation of the Assembly of the League that all member states apply the principles laid down in the declaration of Geneva has been generally adopted. Its efforts, which are already bearing fruit, to secure drastic regulation of child labour, and what it has accomplished to stop traffic in women and children are too well known to need recapitulation here. The satisfaction of the physical needs of children—food, shelter, protection and healthy conditions generally—is now universally accepted as a duty devolving ultimately upon the state. All signatory powers within the League are alive to these elementary needs of childhood. To procure healthy *material* conditions for children in all circumstances of climate etc., though by no means a *fait accompli*, is comparatively easily achieved by a central body representing all shades of opinion because there can be no disagreement about them. The hungry child must obviously be fed. But a child's needs are not confined to the material, and it is in attempting to cope with the spiritual necessities of childhood that the League finds itself confronted with problems of the highest complexity.

In 1929 the first session of the Child Welfare Committee (reconstituted as such from the Advisory Committee on Traffic in Women and Protection of Children) placed the question of recreation on the agenda of its second session. Naturally there can be no sort of unanimity on a subject so closely bound up with race temperament, ethics and religion. Nevertheless, it has long been recognised that certain widespread forms of amusement contain a menace to child morality and the Child Welfare Committee began, as the result of a report by its Italian member, to enquire into the censorships, if any, exercised by signatory powers over the public exhibition of films.

There has been no such popular educational instrument as the cinema since the invention of printing and no such vehicle for propaganda, however unintentional. Not every film need, or indeed ought to, instruct, but none should be allowed to contaminate. Some nations are so impressed with the insidious evils lurking behind a popular film that they forbid the public cinemas to admit children below a stated age—six in the case of Germany. Others close all cinemas to children and young persons after 8 p.m., Denmark and Norway, for instance. Others again, such as Great Britain, pass certain films for exhibition to adults only. Yet others, such as Japan, forbid the exhibition altogether of a kiss which is considered an indecent act by the Japanese. The committee has not yet completed its work; but it is much to be hoped that it will be able to establish an agreed minimum of decency, to which standard all films passed for exhibition to children must conform. It will be a great pity, however, if the committee has to confine its recommendations to censorship. One or two powers, notably Turkey, have asked for the establishment of a central board in Geneva to recommend good films which are suitable for the young. One of the members of the Child Welfare Committee of the League serves also upon the board of the International Educational Cinematographic Institute, which meets at Rome under League auspices, and may come to supply this demand, which is certainly a hopeful sign.

So far, the League of Nations seems not to have turned its attention to the radio. Here is another powerful instrument of propaganda, instruction and entertainment. The question of censorship does not seem to arise in this connection—let us hope it never may—but it is certainly desirable that more of the ether be devoted to the young people. Here the language problem is an obstacle to any sort of international cooperation as to children's programmes, except as regards music. Still, one day a year, devoted to an international programme, designed to interest and amuse children of all creeds and races, would surely contribute towards universal mutual appreciation and favour the cause of peace?

The spiritual welfare of the child depends upon many things besides education and the right use of its leisure time. Conditions of family life have the strongest influence of all upon the moral well-being of the immature, and these are subject to legislation in all communities and in every state of society. Yet, whereas every race and nation is agreed upon the necessity for a regular system of marriage and whereas the conditions of family life are governed by laws and customs, there is no subject upon which greater divergence of opinion as to what is right and expedient is possible. Marriage and divorce laws are closely bound up with the interests of children, existing and unborn.

Details of all such legislation can only be left to the individual nation to arrange according to its own sense of what is right. There can be no reconciling opposite points of view on such questions, for instance, as birth control. Austria had a League for the Protection of Motherhood, founded in 1926, which is prepared to give advice as to family limitation. In Belgium, also a Roman Catholic country, the opposite opinion is held, and contraception propaganda is made a penal offence. The two points of view, (1) that it is wrong to bring into the world more children than can be given a fair chance of decent life and (2) that birth control is a cardinal sin, comparable to murder, are fundamentally opposed, and it is beyond the power of any League to reconcile them.

The League has already conferred upon the world's children lasting benefits. Its main activities for the near future would seem to lie in the development of the work already begun in the main fields of the physical, mental and moral welfare of all children without regard to race, colour, nation or creed; in raising the standards already set up as civilization proceeds; of encouraging reforms among its enterprising members and shaming its slacker ones into following suit. There is, after all, only a limited number of problems of such universal application as can be brought under the *ægis* of the League.

GWENDOLINE I. M. CARLIER

वासांसि जीर्णानि यथा विहाय
नवानि गृह्णाति नरोऽपराणि ।
तथा शरीराणि विहाय जीर्णा-
न्यन्यानि संयाति नवानि देही ॥

Nay, but as when one layeth
His worn-out robes away,
And, taking new ones, sayeth,
"These will I wear to-day!"
So putteth by the spirit
Lightly its garb of flesh,
And passeth to inherit
A residence afresh.

RELIGION AND POVERTY IN INDIA

[**Syed A. Rafique** graduated with honours in philosophy at Cambridge and is now living in England. In this article he touches on a vital problem but offers no solution, perhaps hoping thereby to raise a discussion.—EDS.]

Does religion work for poverty in India to-day? The question is answered in a manner to be followed with rapt attention in the learned but at the same time delightfully written book by Mr. R. H. Tawney, *Religion and the Rise of Capitalism*, which is concerned for the most part with mediæval Europe. With *Europe*? It does appear to be remote from the subject; yet comparisons between the sixteenth and seventeenth century conditions depicted so interestingly in that work and the nineteenth and twentieth century ones, familiar to us in the Orient, occur at once to the mind.

No doubt the India of to-day differs from the England of the sixteenth and seventeenth centuries not only in the variety of her problems but also in her political position and her contending religions. Yet the great questions that confronted the thinkers of England, then, are not unlike those in India, now. During that period in the West, society has changed from a restrained agricultural one based on custom to a competitive commercial one based on entire freedom of contract. Such is the transition taking place in our own country at present. The cotton and jute mills of Bombay and Calcutta are humming with activity and the villager is leaving the isolation of his countryside for the big, commercial towns. As in England some four centuries ago, the wage-earning proletariat is growing in India every day.

In Europe at the beginning of that period, the mediæval divines living in an agricultural society with a manor as the economic unity held that society was an organism composed of different parts, performing different functions, but all aiming towards the achievement of a religious homogeneity. Usury, in its widest sense of interest or dividend on money invested in any form of commercial activity, was frowned upon. The deadly "sin of avarice" included not only extortionate interest but also any exorbitant profits in trade, as by misuse of monopoly or conserving of food-stuff. Even though the all-powerful Mediæval Church countenanced and enforced serfdom—the counterpart of the caste system—on account of her own vested interests, it condemned the sin of avarice in vehement language. In the ensuing period of Puritanism, which followed, the faith of Christ was still confessed and the necessity of interest and enterprise was recongnised only if moderate.

The Mediæval Church counterpart of India is Hinduism but it allows without any restraint inter-

est, speculation and pursuit of unrestrained commerce by the *trading* caste. Problems of Indian economy are not entirely different from those in England in the sixteenth and seventeenth centuries as depicted by Mr. Tawney. Pauperism is a grave menace in India. The number of professional beggars is continually increasing. The arguments of the Bombay Municipality against professional beggars, by the way, are similar to those of Calvin who quoted Saint Paul with approval: "If a man will not work neither shall he eat."

The real Puritans of India are followers of a different faith from Hinduism. The democratic institutions of Islam, with recognition of trade not as a lower form of activity, as in Hinduism, but as the highest, are not incomparable with the puritanic and its ancestral Calvinistic conception. Islam is an individualistic religion. Every man has an equal position and status. He is subordinate to none because, like the Puritan of England, he bows his head to God alone. Hinduism, on the other hand, is a communistic religion, *i. e.*, the interests of the individual are subordinated to those of the family, as in the joint family system, and those of the family to the caste.

The trading communities of India are gradually coming under the influence of the unorthodox forms of Hinduism like Arya Samaj and the intellectuals influenced by Western thought, under Brahmo Samaj. Inevitably with the increase of trade and manufacturing on a large scale, the outlook of life must change.

Islam has prohibited, and prohibited effectively, the taking of interest by the faithful. This has kept the Mohammedans out of banking especially, and speculative commerce generally. If even the best Christian conception of the prohibition of interest was rather muddled, the Islamic theologians have defined interest with precision. Participation in trade with merely the capital is allowed, and even advocated, but lending money on security for interest is strictly tabooed. The pressure of necessity, however, is now making inroads on the fortress of Islamic prohibition just as it did in the West a few hundred years before. Means are being invented whereby capital can be supplemented with profits as by the "Mortgage with possession" device.

A theory only accepted in England after considerable controversy is allowed by Islam—complete freedom of contract so that a tradesman may make as much profit as the market can stand. But as state and religion are one in Islam and the notion of brotherly affection and equality not only preached but practised, freedom of contract did not result in the horrors of factory conditions. The compulsory contribution every year to the common chest out of the profits of the trade remedied to a great extent the defects of the competitive system. This contribution or *Zakat*

was not nominal but substantial. The state spent that not on the rich but in providing amenities for the poor. In this indirect way was achieved a good distribution of wealth.

Religion made for poverty in Mediæval Europe. The Church could give no inspiration to the industrial revolution because it had none to give. Is India to go through the whole process of unscrupulous industrialization and then to combat the destructive forces of anarchism as Europe has done? Or are she and her religious thinkers prepared to evolve the right system of Ethics for the business man and introduce the human element into the soul-less competitive system advocated by Adam Smith? What are the prospects?

Hinduism was formulated to suit not a changing but a static society. But India is changing. Again, Hinduism cannot hope to keep the outcasts and untouchables within its fold if commercial activity continues to grow. Already the greatest number of converts to Christianity come from that group. Islam also has no longer the unifying influence of a religious state. It needs revision for it has to substitute for the restraints of the state a code of rigid internal restraints that would make for betterment. If, as Bertrand Russell once said, "Industrialization is a necessity for Eastern countries," it should be carried out as a means for the welfare of society as a whole and not as an end in itself. "Efficiency when worshipped for its own sake," declares Mr. Tawney, "destroys itself." The amelioration in material respects of our country is a religious and not a commercial task. But how, if religion makes for poverty? *That*, so far, is the unanswerable question.

SYED A. RAFIQUE

Karma-Nemesis is no more than the (spiritual) dynamical effect of causes produced and forces awakened into activity by our own actions .... The suppression of one single bad *cause* will suppress not one, but a variety of bad effects ..... Unity in thought and action, and philosophical research into the mysteries of being, will always prevent some, while trying to comprehend that which has hitherto remained to them a riddle, from creating additional causes in a world already so full of woe and evil.—H. P. BLAVATSKY, *Secret Doctrine*, I. 644

THE PATH AS CONCEIVED BY PLATO

[**Professor Giuseppe Rensi** of the University of Genoa shows how close to ancient Indian concepts were the teachings of Plato, than whom none has influenced more the thought of the West.—EDS.]

Celsus says in his book against the Christians that the Eastern peoples (the Barbarians) are able to discover religious and philosophical doctrines, but that the Greeks alone are able to give them good order. (*Alethes Logos*, I.2.) This seems to hold good with regard to the relation between the philosophic-religious conceptions of the East and Plato's doctrine. Such conceptions had deeply sunk into the mind of Plato; perhaps he had contacted them directly during his journey to Egypt, or indirectly through Orpheism and Pythagoreanism. It is sufficient to remember the eastern theory of reincarnation (which, if Christianity had not prevailed, would have become the common faith of the West), a theory on which Plato built up all his argument in the *Phaedo* and which led him in the *Republic* to the explicit conclusion that it must be the same souls who are always in existence. (*Rep.* 611 A.) But while, at least for the western mind, the eastern philosophic religious doctrines, as originally formulated, are of an indeterminate vastness, and are as confused and tangled as the undergrowth of a jungle, they have acquired that comprehensibility which makes them fruitful for the West, when they have passed through Platonic and Greek thought generally. Almost always the characteristics of a philosophy take colour from the influence of the surrounding world by a process of repercussion on the mind of the philosopher. This is true concerning Plato.* The Peloponnesian War meant to the Greek world exactly what the great European War meant to us. It was from the discontent which the political life of the day caused in him and from his opposition to it that his philosophy was born—not only his moral philosophy but also his metaphysics.

He felt keenly the moral blame attaching to such political life, and also felt it his duty to express his unequivocal condemnation of the rhetorical lies with which petty politicians poisoned the soul of the people, corrupting their ideas of right and wrong; of the shamelessness with which they affirmed that the only right is the will of the powerful and of the ruling faction; of their scandalous misuse of the language of patriotism for their own personal interests, characterised once by Thucydides in these powerful words:—"According to their saying they are anxious for the public welfare, but in reality they prey upon it." It was such ethical

*As regards the early Greek philosophy, this has been well expounded by Jõel, *Geschichte der Antiken Philosophy*, Vol. I.—the only one that has appeared.

condemnation that first aroused in Plato the need to affirm a Right and a Good (not to be transformed and falsified by the words and deeds of men) in opposition to the arbitrary and misleading opinions of those who directed the political parties.* The wounding spectacle of the increasing changes and the turmoil of Greek public life made him feel the need to assert that in opposition to and above this world of change, there was a world of permanent Being, in which we can shelter our minds and our hopes, if we but turn them in that direction.

Thus was born his *real* world, his World of Ideas. These are, on the one hand the most noble longings, the highest aspirations which rule our souls, and on the other hand, the supreme principles and laws which rule eternally the visible and tangible universe and of which it is only the external embodiment. A common soul and the linking together of all Ideas is the final Good. All the principles and laws which govern the universe have one aim, the Being or the Good of the universe itself. For the more and more perfect realisation of these principles and supreme laws, *i. e.*, for the more and more perfect Good of the universe, (*bouletai, oregetai prothumeitai—Phaedo* 74 D., 75 A. and B.) every single phenomenal thing exists. This Idea of the Ideas, then, or the good which supports and attracts to itself all things, first and foremost our souls, is the God of Plato—a God, *not a creator, not almighty.* On the contrary he permeates and orders the universe only according to his best ability (*kata dunamin, kata to dunaton—Timaeus* 30A., 48 C.), and finds opposed to him and not altogether permeable by him the stuff and the necessity, *hyle* and *ananke* (47 E.) source of all evil, while he is one with the Good. (*Rep.* 379 B.C.)

We perceive this inward reality of the universe by a faculty which is not reason, in the usual meaning of that word. It is the faculty which Plato calls *Nous*, in opposition to *Dianoia*, or scientific reason. (*Rep.*, end of Bk. VI.). Just as Kant's *Vernunft* in opposition to *Verstand*, the *Nous* is intuition rather than scientific discoursive reason. It is necessary to give up the rooted prejudice that Plato is an "intellectualist" or even only a "rationalist". To perceive the inward spirituality of the universe it needs an "intuition," a second sight, a sight which sparkles suddenly in our souls as light gushes forth from fire. (*Ep.* VII. 341 C.) Nor is there any rule by which we may gain this sight. It is necessary that the mind should perform a complete *periagoge*, (*Rep.* 518 C., 521 C.) a total revolution, and see in this way. A philosopher is the man who possesses the capacity for this second sight or intuition, and is hence not (as we understand the words) an erudite or a doctrinaire,

* Unfortunately there are still some countries in which for similar reasons the philosophy born of a serious philosophic conscience necessarily acquires an oppositional character.

but the spiritual man (*homo spiritualis*), a stage superior to the reasoning man (*homo sapiens*), and well distinguished from it. Therefore philosophy, is for Plato, neither science nor doctrine, but rather, as æsthetical feeling, something analogous to Dionysiac rapture. "She is the greatest kind of music." (Phaedo, 61 A.) As it is said in the *Jon* (534 A) of poets that they are inspired and possessed, so in the *Symposion* (218 B) is mentioned the Philosopher's "folly," and his Dionysiac rapture.

Philosophy is the fifth of the *maniai* of the *Phaedrus*. A man's soul, when he shall be a philosopher, must be winged and raptured in the height (*Phaedrus*, 249 C); thus the philosopher is "a man beside himself," "divinely exalted," *enthusiazon* (249 D), and to philosophise means to be permeated by the influence (*mousiké*) of the Muses Kalliope and Urania (259 D). As for St. Paul, so also for Plato, the supreme science or *sophia* is identical with the *mania*, namely, the fitness to see in a different manner from others, the divine liberation from the usual way of thinking. (Phaedrus, 265A.)

But if supreme science which allows us solely to see the spiritual reality of the world, namely the world as Ideas, is *Mania*, such also must be, and such is, for Plato, the moral life.

The ethics of Plato are not rationalistic and utilitarian, not an arithmetic of pleasures and pains (as expounded by Socrates in the *Protagoras*). For Plato such ethics are of quite an inferior and vulgar type, *euethé* (*Phaed.* 68 E), and see the definition of *euethé* (in *Rep.* 406 E). In order to be moral the rejection of pleasures and the acceptance of pains must take place, not for the attainment of a higher pleasure but for the attainment of wisdom (*phronesis*)—(*ib.* 69 A.) And of such moral life no one is susceptible save the philosopher, the *homo spiritualis*, the man who is able to perceive that true reality consists not in material worldly appearance, but in the realm of the ideals and Ideas; because only such an one who feels that this is the supremely real world is spontaneously victorious over all earthly temptations and seductions. (*Rep.* beginning of Bk. VI.) Hence arises the Platonic identification of the *deinoi*, *i.e.*, those who are able to succeed in the world, with the *adikoi*, *i.e.*, those whe are immoral (*Rep.* 613 B, 405 BC, 409 E), and the antithesis of *deinoi* to *sophoi*, *i.e.*, the wise and virtuous men. *Phaedrus*, 245 C.) Virtue is therefore a particular of knowing and perceiving reality. It is identical with knowledge, but such knowledge is not intellectualism. It is rather a recognition of the unity of mind, *i.e.*, the knowledge that knowing and wishing are not two separate faculties of the soul; but that the contrary is true. For the way in which we regard reality is the way in which we direct our wish towards it, *e.g.*, to think that wealth or worldly success are important things is the same thing as to wish to have them. Aristotle

makes this thought clear when he says that what in the sphere of intellect is affirmation and denial, that in the sphere of desire is pursuit and avoidance. (*Eth. Nic.* VI. II, 2.)

Virtue, therefore, is knowledge of wisdom, but it cannot be conveyed by teaching. It is an inborn attitude, a ripened wisdom which divine fate gives to some men without the intervention of a process of reasoning, *theiā moirā aneu nou.* (*Meno*, 99 E., cf. *Rep.* 518 B. C.)

Then also virtue is a *mania.* The man who only thinks of his worldly interests, sacrificing if necessary all moral worth for their sakes, the man who follows the theory of Kallikles in the *Gorgias* or of Thrasymachus in the first book of the *Republic*, or these expounded without consent by Adeimantos and Glaucos in the second book, lives rationally because such is the behaviour that is *right* from the world's point of view, and the world crowns it with success. The man who, on the contrary, withstands the temptation of worldly success in order to hold firmly to virtue only does so that he may not soil his soul with unworthy things, but may keep himself clean and holy. (*Gorgias*, 516 E. and see the last part of *Rep.*, Bk. IX.) Marcus Aurelius sums up perfectly and makes his own this Platonic ethic in these words:—"He that does wrong does wrong to himself, for he makes himself bad; the bad man is bad to himself, for he makes himself bad." (IX. 4.) But it must be said of those who entertain such a feeling that they act under the influence of something higher than human reason. (*Rep.* 368 A.) Such a standard of morality is of course only possessed by the few. It is the hall mark of aristocracy in the true sense of the word; and since, for Plato, politics is nothing else than an extension of morals and intimately connected therewith, the character of politics must be of the same high standard.

As a moral individual is one in whose mind *the sophia* rules over the selfish desires (*epithumiai*) by means of volitive energy or *thumós* so the moral State is the State which is governed by men whose minds are ruled by *the sophia*—the wise men, the virtuous men, the *philosophoi.* Such form the Aristocracy of the Platonic State. The essential character of this aristocracy must be, not the thought of enrichment or money (*Rep.* 416 D, 417 D), not the lust for power (520 E. D.) but the acquirement of such only in those countries which respond to the desire for a moral life, those countries alone being their true Fatherland. And this they do from necessity and reluctantly, with no thought that it is an agreeable action, but only that it is necessary. (540 B.) In the spirit prescribed by the *Gita*, they work only for duty's sake, without thought of the action or its results, unattached to both. This ideal of Aristocracy shines ever before humanity; wise politics can have no other end than spiritual and ethical development

of the collective whole, without which all material devices (ports, fleets, fortifications, finance) are but vanities and chattels. (*Gorgias* 519 A, *Alc.*, 134 B.)

Plato has nothing but the most uncompromising moral condemnation for the past and present politics of his country (*Gorgias* 516, *et seq.*). The tyrant (*tyrannikos anér*) is the sink of every vice (*Rep.* Bk. IX), and in almost every Platonic myth concerning the future life tyranny stands first in the list of mortal and inexpiable sins. (*Rep.* 619 A, 615 C; *Gorgias*, 524 E, 525 D; and implicitly also in *Phaedo*, 113 E, because the crimes there spoken of are the crimes of the tyrant.)

But notwithstanding the acute and careful interest of Plato for the individual and society, the thought is always present to his mind that all earthly things are ephemeral and negligible, in that true reality is not to be found in them. At the close of his life his last word was that "men are the toys of Gods" *thauma theios, theou paignion* (*Laws* 644 D, 803 C, 804 B), and to be so is best for them. In the fullness of his virility he has said that wisdom, with the detachment from bodily things which it imposes, is a preparation for death and thus the wise man cannot complain of death, nor can he, contemplating the infinity of Time and Being, prize human life greatly (*Rep.* 486 A). At the noon of his maturity he had declared that evil necessarily hovered round the earth, and therefore that we should fly quickly thence to the dwellings of Gods, striving to become akin to God by justice, holiness and wisdom. (*Theaetetus*, 176 A.)

Plato, for instance, ever held fast the thought that the true life of man is not his individual incarnation on earth, but the absorption of the individual soul into the *psyche pasa* (*Phaedrus* 24 C) or universal soul, which alone is everlasting.

In the *Phaedo* Plato has sought to demonstrate by proof the immortality of the universal mind or universal source of life, *zoes eidos* (106 D); also the passage in the *Phaedrus* (247 C) concerning the heaven wherein the souls who have lived wisely for three incarnations, fly forever (249A), and where they dwell eternally undamaged, *aei ablabé*. (248 C.)

This is Plato's Nirvana.

GIUSEPPE RENSI

THE BEST VERSE IN THE GITA

[**G. V. Ketkar, B. A., LL. B.**, is one of the two founders of the Gita Dharma Mandal, started in Poona in 1924 for the study of the great text and the spread of its teachings. He showed in THE ARYAN PATH for July 1930 how the *Gita* was not merely a Hindu book but was fundamentally "The Book for Humanity". We draw our reader's attention to the Note which is appended to the article.—EDS.]

"Best" is a rather too vague and general term. It has also become hackneyed through indiscriminate over-use by all kinds of propagandists, religious or temporal. So I must explain what I mean by "best" when I say that a particular verse in the *Bhagavad-Gita* is the best of all. I do not mean by it the verse that describes the highest ideal or the greatest secret. If a student looks in the *Gita* for one verse which gives either of these, he will be bewildered if his search is thorough, or misguided if it is partial and cursory.

The Ideal Man is described in the *Gita* in various places, from different points of view. For instance, that of steadying the mind and achieving the inner calm, is apparent in the description of "one confirmed in spiritual knowledge" (स्थितप्रज्ञः) in the second chapter. From the point of view of devotion, the highest kind of devotee (परमभक्तः) is described in the twelfth chapter. From the point of wisdom the ideal man is described in the seventh chapter. We cannot however find one verse which describes the ideal man from all aspects.

If we search the highest secret, we find that the *Gita* does enumerate several things at several stages as "the best of all knowledge" (xiv, 1) "the best secret" (ix, 1) "the most secret teaching" (xv, 20) "wisdom, more secret than secrecy itself" (xviii, 63) and "Supreme word most secret of all" (xviii, 64). It will be too mechanical a process if we go on weighing these epithets from the point of view of their length or intensity and declare for that which weighs most in our opinion. Moreover by such a process different people will arrive at different results. Nor is it proper to say that the highest epithet decides the question in favour of any particular verse.

It is I think by some such process that many people conclude that verse 66 in the eighteenth chapter is the best, because it sounds the highest with a final note "abandon all duties and come unto Me for shelter". (सर्वधर्मान् परित्यज्य मामेकं शरणं व्रज।) Those who select this verse, seem to rely too much upon the fact that the verse comes practically the last in order and is introduced by the epithet "the highest word, most secret of all". (सर्वगुह्यतमं, परमं वचः।)

It may be that they select this verse as the best because it supports their own particular view of

the *Gita*. But this verse follows (v. 63) which says—

Thus hath wisdom, more secret than secrecy, been declared unto thee by Me; having reflected on it fully, act thou as thou listest.

Thus Arjuna is asked to reflect fully on the whole of the teaching; he is given freedom to act according to his own decision; therefore it seems highly improbable that the core of the teaching could come as if an afterthought. It is, at most, a last appeal. Moreover, this final resignation can be possible only after necessary mastery of knowledge, devotion and works, which is described in detail in the eighteen chapters, and which Arjuna is to consider fully before this last appeal is made to him. No doubt this verse contains the highest secret of devotion or bhakti. But it is one of the three threads in the *Gita*, which are skilfully and inseparably woven together.

From the point of view of Karma or action verse 47 of Chapter II is regarded as the final word. Indeed that verse does summarise in a terse manner the *Gita* attitude towards action. But it only deals with man's relation to action. It does not mention the other two important elements of knowledge and devotion without which the scheme of the *Gita* would be incomplete.

From the point of view of knowledge verses 7 to 11 of the thirteenth chapter may be selected. The last verse in this group summarises the highest state of knowledge as "a resolute continuance in the study of Adhyâtma, the Superior Spirit, and a meditation upon the end of the acquirement of knowledge of truth." (अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम्।) Devotion is also mentioned in verse 10 as a part of knowledge. Verses 51 to 53 of the eighteenth chapter also give us the highest state of knowledge. But in both places the third element of Karma is not mentioned.

Besides knowledge, work and devotion, there are several other elements that are skilfully blended in a grand synthesis. For instance, the old Vedic sacrifice, which the *Gita* calls material sacrifice (द्रव्ययज्ञः); the technical Yoga of mental and bodily discipline, which is called practice (अभ्यासयोगः); the rituals enjoined by Smritis, which are named (स्वाध्याय-यज्ञः); and several other austerities enumerated by the Puranas, which are classified as (तपोयज्ञः). But these are not subjects treated as prominently as knowledge, work and devotion. Besides we find the existence of these three elements from the beginning to the end of the Path of Perfection (सिद्धिः). This is not the case with others.

To select one verse which describes the best in knowledge, in devotion, or in works and to declare it to be the core of its teaching, is to take a one-sided view of the *Gita*. It is against the spirit of the *Gita*, which condemns one who does not know the whole (अकृत्स्नवित्) or one whose vision is limited (अल्पमेधस्).

By "the best verse," therefore I mean that verse which epito-

mises, combines and harmonises the best in knowledge, works and devotion. Such a verse would show us the way to salvation. No one who has grasped the broad spirit of the *Gita*, can accept any one of the three exclusively as the core of its teaching. Undoubtedly it describes the vitality and viability of the three principles at different stages of life. But its peculiar skill and superiority lies in blending the three in one Path.

With this in view, I think, we can find no better verse than verse 46 of the eighteenth chapter :—

यतः प्रवृत्तिर्भूतानाम् येन सर्वमिदं ततम् ।
स्वकर्मणा तमभ्यर्च्य सिद्धिं विंदति मानवः ॥

He from whom is the emanation of beings, by whom all this is pervaded—by worshipping Him in his own duty a man winneth perfection.

The catholicity of the verse is clear. It will be clearer to those who can understand the original Sanskrit, for, it loses much of its significance in the translation. It shows the way in which man (मानवः) can attain perfection (सिद्धिः). The Path of the *Gita* is in essence one for all human beings. The word perfection (सिद्धिः) is a very general word. The highest spiritual ideal can be described in different ways by different people. For each one lays particular emphasis on one or other of the many aspects in which the ideal can be viewed. To one who lays stress exclusively on knowledge the highest ideal is Be-ness (ब्रह्मभाव, ब्रह्मसंस्पर्श, or ब्रह्मनिर्वाण). To a devotee—the state of those who have become one with my nature, (मम साधर्म्यमागताः) those who have come back to my Essence, (मद्भावमागताः). To a believer in works it is to become one with Deity in universe, (सर्वभूतात्मभूतात्मा) or to see God in the Universe (वासुदेवः सर्वमिति). All these aspects are described in their proper context; but in this verse the general and all comprehensive word perfection (सिद्धिः) is purposely used. It is perfection in all the three: works, knowledge and devotion. (कर्म, ज्ञानं, भक्तिः)

Take the attributes of Deity as laid down in the first line of this verse. Various epithets for the Supreme Divine Existence and its manifestation can be found in the *Gita*. But this verse contains the essential primary conception common to all religions and therefore common to humanity. The word (प्रवृत्तिः) "emanation" conveys not only emanation but the whole process of unfoldment which is continuous. The word (ततम्) does not only mean "pervaded," it also means "extended, manifested, permeated and supported". The word (स्वकर्म) "one's own duty" is also a general word. Whatever the society in which a man is born and whatever his own position and circumstances, every man has his natural duties to perform—his function as a unit in society and the Universe. That duty is his own in the sense that it is necessary to him for further development. He is meant for the duty and the duty is meant for him. He can easily see this if he looks at society and the Universe as a field of evolution for all beings through the means of mutual help (परस्परं भावयन्तः श्रेयः परम-

वाप्स्यथ). A man's duties in Hindu Society were determined by the then prevalent fourfold arrangement of Social co-operation (चातुर्वर्ण्य); but the *Gita* gives sanction to that arrangement only in so far as it gives scope to every man to develop his natural qualities (स्वभावजं कर्म). Therefore one's own duty (स्वकर्म) in this verse cannot be interpreted as the action dictated by others; it is action which is determined by a man himself and which gives scope to the development of his natural qualities and fulfilment of his native aspirations. A narrow meaning is generally attached to one's own duty (स्वकर्म) by confining it to particular Hindu rituals and religious practices which is contrary to the spirit of the *Gita*.

Duty is not only a duty to others but a worship and a self-discipline resulting in increase of knowledge. In order that man's duty may be a worship he must cultivate in him love for the Supreme Self. The first line in the verse gives the relation of Deity with man and the Universe. The second line gives the relation of man with the Deity and the Universe.

There were religious Paths which required complete abandonment of the world and its works for the sake of union with Self. They described the two things—the way of the world and the way to God, as completely incompatible with each other, as incompatible as light and darkness (तमःप्रकाशवत्). The *Gita* brings about reconciliation between these two ways. It shows that the attachment of the ego to objects of sense acts as a hindrance to salvation. Works, if they are done without attachment or selfishness do not obstruct the way of knowledge; on the contrary they help the acquiring and perfection of knowledge. The action contemplated in the *Gita* is purified and made a fit companion to both devotion and knowledge. The key to this process of purifying works with knowledge and devotion is to be found in this verse. Knowledge, works and devotion are brought together in such a way that we cannot determine their boundaries. We cannot draw a line where one ends and the other begins.

The secret of this synthesis of knowledge, works and devotion cannot be found as completely in any other verse of the *Gita* as we find it in this 46th verse of the last chapter. "He from whom is the emanation of beings, by whom all this is pervaded"—(यतः प्रवृत्तिर्भूतानाम् येन सर्वमिदं ततम्)—is the ideal of knowledge; "by worshipping him" (तमभ्यर्च्य) epitomises devotion (भक्ति); "in his own duty" (स्वकर्मणा) indicates the position of works (कर्म); man (मानवः) expresses the broad significance of the *Gita* as guiding all evolution and the general term "perfection" (सिद्धिः) indicates salvation or perfection viewed from all its aspects.

Practically the whole of the *Gita* can be arranged in the form of a commentary of the different words in this comprehensive

verse. It must therefore be said to give the epitome of the *Gita* as far as it is possible to give it in one verse.

G. V. KETKAR

A NOTE ON THE ABOVE

I doubt if it is at all wise or practical to take such futile journey as our brother attempts. But this much may be said: The *Gita* is a book written in what Occultists—Guptas—call cipher. The first principle that cipher seeks to observe, and succeeds most completely, is in making the instruction suitable for *every* one. There is not a man who can fail to understand it if he studies it, nor one who can fail to practise its rules if he resolves. The device employed by Vyasa, the Recorder (one of a very long line) may be described thus: any individual repeatedly reading the *Gita* will discover what to him is the *Bija* or the seed of the *Gita*. The general view that there is but one *Bija* to the Song is incorrect. It might be said with truth, though it might sound an exaggeration, that every verse is a *Bija*—or acts as a *Bija* or seed for some learner. This is the beauty of the cipher. This was purposely devised. From the sinful who comes to a right decision (IX, 30) to the rare high-souled holy one who seeks Vasudeva (VII, 19), all can learn from the book. The eye of the mind sees form behind form in every verse; the ear of the mind hears sound within sound in every verse; and the mental speech intones the same mantra in many ways.

For the class to which your readers generally belong it might be said that verses 34 and 35 of IV will open up a short cut for each to his own *Bija* or seed-verse.

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया।
उपदेक्ष्यंति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥ ३४॥
यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पाण्डव।
येन भूतान्यशेषेण द्रक्ष्यस्यात्मन्यथो मयि ॥ ३५॥

"Seek this wisdom by doing service, by strong search, by questions, and by humility; the wise who see the truth will communicate it unto thee, and knowing which thou shalt never again fall into error, O son of Bharata.

By this knowledge thou shalt see all things and creatures whatsoever in thyself and then in me."

ASIATIC

THE WESTERN NEED OF ZEN BUDDHISM

[**Alan W. Watts** is a rising educator interested in studying the influence of Taoism, Confucianism and Buddhism upon the civilizations of China and Japan.

In our February issue a case was made out for Mahayana Buddhism as being capable of filling a need of the West ; below a Westerner, perceiving the failure of the churches, suggests that Zen Buddhism be given a trial.

We have just received the second edition of Mr. Dwight Goddard's excellent *The Buddha's Golden Path*, published by Messrs. Luzac and Co. It is "a manual of practical Buddhism based on the teachings and practices of the Zen Sect, but interpreted and adapted to meet modern conditions". It would seem that more and more Westerners are realizing the necessity of Buddhistic influence to mitigate some of the crying evils of our civilization and to help to solve some of its problems.—EDS.]

> It is not possible, O Subhuti, that this treatise of the Law should be heard by beings of little faith,—by those who believe in self, in beings, in living things and in persons.—*The Diamond Cutter*

A Japanese poet once said:

> The morning glory blooms but an hour
> And yet it differs not at heart
> From the giant pine that lives
> For a thousand years.

In these few words he set forth the greatest truth of Zen Buddhism: that all things—people, animals, trees, worlds, stars—are but transitory aspects of the One Existence, unchangeable, infinite and passionless. All is the manifestation of the Reality ever showing itself in myriads of forms which change unceasingly yet ever remain the same at heart. This is the great teaching of Zen, a form of philosophy which flourishes throughout China and Japan, which holds no scriptures as authoritative but merely tells man to discover the nature of his own existence; in the words of Solon—"gnōthi seauton". Zen teaches man to meditate and in so doing to realize that his innermost being is Being—all else is becoming; that his Being is one with the Being of all others and this unity is common to all. That is to say that the innermost being of all becomings (for we are not outwardly in a state of being) is the One Infinite Reality—a "circle whose centre is everywhere and whose circumference is nowhere". This may sound a vague abstraction—nay! it is the *only* thing that is real and surely it is better than gross anthropomorphism. In the East, Reality is called Buddha, so they say "All is Buddha".

Doubtless we are familiar with the figure of Amida the Buddha; we have seen pictures of his beautiful image at Kamakura in Japan with his smiling face set in such an expression of passionless tenderness and infinite understanding that it touches the innermost core of the heart. The figure is really a personification of the impersonal Reality; in it are

expressed certain spiritual values which correspond to those of the Absolute: passionless tenderness, calm and understanding. These attributes form the "rhythm" which lies at the heart of the Cosmos; the aim of the artist who models the figure is to show us this "rhythm" so that we may make our lives "beat in time" with it.

The "outward" Universe is illusory—it is all cause and effect, for nothing is ever the same for a moment; it is always changing and the changes are ruled by Karma. Our bodies as they now exist are the effect of what they were a moment ago, and what they are now is the cause of what they will be in another moment; we can even go further and say that what we are now is the effect of the whole Universe a moment before. Yet not for the minutest fraction of a second do outward forms cease changing—nothing ever stands still, in fact nothing ever really exists as an outward form at all—one moment it is one thing, the next it is something else. The Universe exists in Time, also an illusion. Therefore it is written: he who hath overcome Time in the past and in the future must be of exceedingly pure understanding.

Zen Buddhism is practical mysticism, it teaches us to find enlightenment within ourselves, and to realize intuitively that "as I am so are these, as these are so am I"; we are not creations of God but manifestations of Life. The enlightened man extends his love to all beings without distinction of high or low, moral or immoral white man or negro, Hindu or Moslem—he pervades the whole Universe with it; for he knows that his Real Self is the All Self.

At first I sought Pen, Tablet, Heaven and Hell
Beyond the skies where sun and planets dwell,
But then the master sage instructed me:
'Seek in thyself Pen, Tablet, Heaven and Hell.'

Thus the mystic Omar Khayyam taught the great truth of Zen. Mystics all over the world have found this reality within; St. Catharine of Genoa once said: "My 'Me' is my God"; Emerson described the Universe as "a belt of mirrors round a taper's flame," and the Ancient Egyptians used to say: "The Light is within thee, let the Light shine."

Zen has an excellent influence over the people amongst whom it flourishes. In Japan most of the best art grew up under it—that quiet, exquisite taste which marks Japanese Art is the product of Zen; the *samurai's* code of *bushido*—the way of chivalry—was of its making.* But it is by no means the only religion in Japan, there are a multitude of others; its influence, however, has been all to the good. It is what is wanted in the West—a religion that teaches men to be pure in thought as well as in deed; that does not only say: "Be pure" but teaches *how*. It must be made clear that to wrong another is to wrong self—literally, since all are divine in essence.

The Christian Churches are not

* See *The Japanese Spirit* by Y. Okakura.

satisfactory; they have sunk into bigotry and mendaciousness although there are enlightened men among them. For a great many people they have lost all their meaning except as ancient institutions connected with politics and theological conferences of no immediate use. Perhaps the adherents of the Church of Rome are more sincere than their brethren but their intolerance and insistence on dogma is deplorable.

The West is in great need of something more practical and sincere; the East offers Zen, which if not adopted in the West can at least help Chirstianity to reform itself. Moreover Zen teaches men to think for themselves, something which few people do nowadays either because they will not be bothered or else owing to the tyrannical dominance of the priestly class (especially in Roman Catholic countries)—that class which is responsible for much that is foolish, superstitious, grotesque and terrifying. Millions of uneducated, and even educated people, have been caused heart-rending misery by the doctrine of eternal damnation quite incompatible with the idea of a loving God; this teaching is used to frighten people into the faith and thereby to swell the coffers of the Church.

The coming of Zen Buddhism is the death-knell of triviality; Zen is the religion of a *man* controlled in mind and body as was the *samurai* of old Japan who learnt to face all circumstances with the same imperturbable equanimity. The true follower of Zen never gives way to nervous excitement or foolish sentimentality, he must have stoical calm and must radiate thoughts of love and compassion. In this age when scepticism is growing more and more powerful and the old beliefs in gods and immortal souls are passing away, "we find ourselves in the presence of an older and vaster faith,—holding no gross anthropomorphic conceptions of the Immeasurable Reality, and denying the existence of 'soul' (as we know it in the West), but nevertheless inculcating a system of morals superior to any other, and maintaining a hope which no possible future form of positive knowledge can destroy."* With the coming of this faith the world will realize that all is Buddha—all is potentially enlightened. Then will the wisdom of Confucius be really understood: "Do not to others what ye would not have done unto you by others": for it will have sunk into men's minds that "inasmuch as thou hast done it unto one of these my brethren, even these least, thou hast done it unto *Me*"—the Immeasurable Reality.

ALAN W. WATTS

* From Lafcadio Hearn's *Gleanings in Buddha Fields.*

CHRISTIANITY AND CHRISTIAN SENTIMENT

[**Frank Betts** is an intellectual Socialist more interested in artistic and general social tendencies in the light of Socialist ideals than in direct political advocacy. He was the chairman of the Bradford I. L. P. Education Committee (1926-30) which has published a comprehensive report on educational policy and reform.

During the War Mr. Betts had the courage to publish a translation of the German medieval poet Walther von der Vogelweide—a truly Theosophical gesture.—EDS.]

It is a truism that the hold of doctrinal Christianity on England has weakened. The churches not only lament it, but adopt a defensive and apologetic attitude: they modify their claims on the individual: they feel for modernist restatements of their doctrines and plead guilty to the indictments of Pacifists and Socialists. The Roman Catholic Church is the great exception: but just because of this its adherents stand a little outside the community, and join in the main currents of modern life with reservations of their own.

Surrounding organized Christianity, as a halo surrounds the sun in misty weather, extends the much wider circle of Christian sentiment. It is doubtful if this has weakened at all. Men and women of all grades of culture drop precision of belief and renounce official loyalties: they may never go to chapel; but they cherish a few catchwords which express vaguely their vague aspiration,—"The Fatherhood of God and the Brotherhood of Man"—and a humanitarianism, which they feel to be inspired by the personality of Jesus of Nazareth. They maintain that an obligation to pity and help, which extends to all races and all animals not definitely noxious, and a certain undefined optimism are the real message of Christ, overlaid by tradition, and organizations. One finds especially in the Socialist movement, which is indeed the inevitable rallying point of English idealism, a widespread belief that the true protagonist of the workers was Jesus, the carpenter's son, "the working class revolutionary," and that the Churches have gigantically betrayed their Master, sold him to the Powers that Be for thirty pieces of silver. His message was personal kindness, and personal kindness, intelligently understood, involves international fraternity and social justice. It is this attitude which for good or evil, gives English Socialism its peculiar character. A similar atmosphere envelops the untiring beneficence of which the Quakers are the leaders, such effort as that of the Save the Children Fund. It was in that spirit that Margaret McMillan carried on her amazing creative work and gave us the Nursery School. On lower levels, among simple folk, it inspires hope, patience, forgiveness and the

astounding munificence of the very poor. Within the Churches one constantly finds all definite teaching and still more all definite discipline, as it were submerged, in a personal love of Jesus of Nazareth and an exhortation to gentleness of life.* As an inspiration to creative effort, the work of social reformer or teacher, this devotion receives from the subjects to which it is applied, a certain saving realism: in the popular hymnology of the day it sinks to a backboneless optimism and an ethic sentimental and feminine beyond belief. At its worst it is all mere compensation for failure in life generally and disappointed eroticism.

All this may be attractive or questionable but it is not in the least like the Christianity of history. If the Christian documents tell us anything at all they bear witness to the personal claims made by Jesus of Nazareth. The utterances which so haunt the imaginations of good people to-day were incidental to a particular context, and the ethics so many profess as an ethic, apart altogether from the mission of Jesus, were the ethics of a brief interim, of men and women who had renounced the world and its creative effort and awaited the imminent return of their Master on the clouds of heaven. When the claims and mission of Jesus were built up into the compact and logical structure of Catholicism these ethics were adapted to a world which, after all, looked like continuing for some little time. Catholicism, and at a later stage Calvinism, were philosophies which claimed to direct with authority, thought and action. They possessed, each in its own opinion, the necessary and saving truth, and accordingly they persecuted, whenever they were able, their opponents. *Indeed it is doubtful whether any Christian community strong enough to persecute, has ever refrained.* This is natural and granted the possession of absolute truth, necessary and right. The teacher of heresy disseminates the most deadly of all pestilences, he is the enemy of souls, the recruiting sergeant of damnation, the most intolerable of all possible criminals. He must be exterminated: to endure him is to share his unspeakable guilt.

These structures, utterly dependent on their logical skeleton of dogma, have undoubtedly included humanitarian elements in their ethical teaching. But all this is secondary to their doctrine: the interests of the Church of God override if necessary all human considerations: heresy is worse than cruelty. And indeed ethically the tendency is to be Puritan rather than humane: unlicensed sexual intercourse is wickeder than inflicting pain: the motive of almsgiving is apt to be sacrifice rather than relief. Especially is Calvinism inhumane in its moral teaching and it is with Calvinism we are more particularly concerned. His-

* But is there not as much of gentleness, kindness and sympathy towards man and beast among "heathens" and "pagans"?—EDS.

torically English religious sentiment is the result of a break-up or rather a deliquescence of Calvinism: so much is obvious. But the completeness of the change is astonishing. There is a continuity of development but there is nothing in common between the beginning and the end of the process. The one reveals logic, pessimism, intolerance not only of intellectual disagreement but of human weakness, an attitude to life intolerably austere and overstrained but genuinely tragic: the other not a weakening of these characteristics but a complete reversal at every point. It is difficult to imagine anything better calculated to disgust an orthodox Calvinist than that perfect expression of Christian sentiment on its lowest level, the popular hymn book "Sankey's Songs and Solos".

There has been clearly some element which has not only acted as a solvent, but which has replaced the original material. To seek it we have to look back to the wars of religion. In the tormented France of the late sixteenth century there appeared the significant group of the Politiques, the men who preferred peace and reconciliation to the good of their own souls, who thought Paris well worth a mass, who blasphemously cried out "a plague on both your houses". These men were the first effective champions of religious toleration, and they championed it because the political madness of intolerance, its obvious hatefulness sickened them of dogmatics. The group included more high-minded and considerate men than he, but the leader who made the successful compromises, who brought about peace, who gave form and substance to the aims of Michael L'Hopitale was King Henri Quatre. It was just because he was so intensely, so comprehensibly human, because he was gay and rather casual and dissolute, because his social ideal was a fowl in every peasant's pot, because he made no claim to intellectuality or austerity that he was, in his own field, able to do as much sheer human good as any king who ever reigned.

But the Politiques, including Henri, were men of the Renaissance. Henri himself knew his Plutarch. They were according to their lights Hellenists: Ronsard the lovely poet who brought at least Alexandrian Greece back to Paris, "the breast of the nymph in the brake, and all the joy before death," though not a Politique by profession was clearly a sympathiser. Who could make verses as golden as Theocritus while people were being burned alive? It is here to be observed that while Catholicism had absorbed considerable elements from Greek culture, and indeed almost recognized Plato and Virgil as fore-runners, Calvinism had rejected exactly those elements in forming its new synthesis. When therefore the drift of men's minds was toward toleration at all costs, it was possible for the Jesuits, by emphasizing the more humane, the Hellenic elements in Catholicism, to build up a culture and attitude which

went far to reconcile the Renaissance-minded to dogmatic religion. The anti-Puritanism which is the popular reproach of the Jesuits is from the humanist standpoint, their true glory.

But in England this reconciliation was more difficult. We had a church which mingled Catholic and Calvinist elements, a virile Calvinist nonconformity and a classical culture. It is true that Hellenism came to Englishmen second-hand—the seventeenth and eighteenth centuries hardly came into direct contact with Greece. The basis of our culture was Latin: Latin literature is largely secondary and derivative, but it derives from Greece. The range of an educated man might be limited, but it included Virgil. Even in the dark ages a humanizing influence, the inspiration of Dante, adored in every generation by some finely touched spirits, Virgil became, in everyday practice, the supreme civilizing force, the poet who actually reached all hearts, who was in fact studied, loved, imitated by everybody who cared at all for things of the spirit during the Renaissance and the centuries that followed it. It was pagan, and only poetry, but as one heard on Sunday of Final Perseverance, the fruitlessness of Works without Grace, and Eternal Damnation, lines learned at school, quivering with uncertainty and obscure hope, came back into the mind, a haunting whisper heard through all the thunders of the pulpit. *Virgil sorrowed with all human suffering, yes and dumb animals also and the very flowers of the field cut down by the unpitying plough.* His message is slow to tell on you: you do not understand your task as a boy and you detest him, and years after odd tags return, coloured with all that long experience has taught you of life: his phrases work upon the movements of the mind, secretly and in silence, and emerge, as it were, changed into a habitual response to loveliness and pity. He is perhaps not the world's greatest poet, but surely in the noblest sense the world's supreme educator.*

It is easy to understand that minds, formed by Virgil, and in some measure by Cicero, did not desire to break altogether with tradition. They learned to doubt, not so much of this or that dogma, but, very gently, of the general validity of dogma: they enveloped their beliefs with a haze of wondering. And they selected from the traditional orthodoxy just those elements which could be made Virgilian, and left the rest as something they had not made their own rather than specifically rejected. What they selected above all were certain sayings of Jesus of Nazareth which had a poetry less complex, but as irresistible, as Virgil's own—gnomes, parables, snatches of conversation which have always gone direct to

*But—whence the inspiration of Virgil? Was he not deeply influenced by the Sibylline Books of old Greece? And what philosophy did these books teach? May it not have been (surely it was so) that Virgil and the "adorable Greeks" but worked up a new expression of their inheritance, which was old?—EDS.

the heart. But the very elements of the Christian tradition which the modern undogmatic Christian most prizes have been selected under the influence of a Virgilian culture: a Westerner hazards the guess that same spirit and culture would have made much the same of Sakya-muni. *What is all important is not the particular leader, the particular organization to which we attach ourselves but the spirit in which we approach it.* We cannot follow out *all* the implications of our spiritual loyalties: the shaping and creative force is that which teaches us, which implication to select as significant, as humane, for our own development. Augustine and Calvin, dogmatists, logicians, rough-hewed their forbidding ends; Virgil and the adorable Greeks behind him have shaped them always in the direction of gentleness, humanity and the love of loveliness. And so it is they who have been and are still, the true benefactors, deliverers, saviours of their fellow-men.

FRANK BETTS

'Tis from the bud of Renunciation of the Self, that springeth the sweet fruit of final Liberation.

To perish doomed is he, who out of fear of Mara refrains from helping man, lest he should act for Self. The pilgrim who would cool his weary limbs in running waters, yet dares not plunge for terror of the stream, risks to succumb from heat. Inaction based on selfish fear can bear but evil fruit.

The selfish devotee lives to no purpose. The man who does not go through his appointed work in life—has lived in vain.

Follow the wheel of life; follow the wheel of duty to race and kin, to friend and foe, and close thy mind to pleasures as to pain. Exhaust the law of Karmic retribution. Gain Siddhis for thy future birth.

If Sun thou canst not be, then be the humble planet. Aye, if thou art debarred from flaming like the noon-day Sun upon the snow-capped mount of purity eternal, then choose, O Neophite, a humbler course.

Point out the 'Way'—however dimly, and lost among the host —as does the evening star to those who tread their path in darkness.—THE VOICE OF THE SILENCE.

NEW BOOKS AND OLD

THE VIRTUES OF HERBS*

[**H. Stanley Redgrove, B.Sc., F.I.C.,** is a research chemist and author of numerous volumes, the first of which was published so far back as 1909—*On the Calculation of Thermo-Chemical Constants*; othere are *Scent and All About It* and *Blonde or Brunette? The Art of Hair Dyeing.*

The Publication of Mrs. Grieve's book and the interesting remarks of our reviewer thereon, show that western science has made some headway since H. P. Blavatsky wrote in 1877 in her *Isis Unveiled* (II, 589):

> "The corner-stone of MAGIC is an intimate practical knowledge of magnetism and electricity, their qualities, correlations, and potencies. Especially necessary is a familiarity with their effects in and upon the animal kingdom and man. There are occult properties in many other minerals, equally strange with that in the lodestone, which all practitioners of magic *must* know, and of which so-called exact science is wholly ignorant. Plants also have like mystical properties in a most wonderful degree, and the secrets of the herbs of dreams and enchantments are only lost to European science, and useless to say, too, are unknown to it, except in a few marked instances, such as opium and hashish. Yet, the psychical effects of even these few upon the human system are regarded as evidences of a temporary mental disorder. The women of Thessaly and Epirus, the female hierophants of the rites of Sabazius, did not carry their secrets away with the downfall of their sanctuaries. They are still preserved, and those who are aware of the nature of Soma, know the properties of other plants as well."

Will some Indian Pandit follow the example and give us a reliable volume on Indian Herbs—Auṣadhis?—EDS.]

"Excellent Herbs had our fathers of old—Excellent herbs to ease their pain." So run the well-known lines of Rudyard Kipling. One is tempted to ask: Had they? I mean: Had they herbal remedies more efficacious than the drugs used by modern medical science?

There are those who would tell us that there is a magic and a mystery in herbs, known to the ancients, but forgotten to-day. Perhaps Mrs. Leyel, who has edited Mrs. Grieve's monumental work, is of this school of thought. In her Introduction, she refers sympathetically to the Doctrine of Signatures, according to which the utility of each plant for mankind is indicated by some peculiarity impressed on it. Modern medical science will say that the ancients had some very excellent herbs—these are retained by the pharmacopœias of to-day. They had other herbs, useful, but not so good—these have been replaced by more potent drugs. And they believed a lot of rubbish.

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* *A Modern Herbal. The Medicinal, Culinary, Cosmetic and Economic Properties, Cultivation and Folklore of Herbs, Grasses, Fungi, Shrubs and Trees, with all their Modern Scientific Uses.* By Mrs. M. GRIEVE, F.R.H.S. With an Introduction by the Editor, Mrs. C. F. Leyel. 2 Vols. With 96 plates. (Jonathan Cape, London. £2. 2*s*.)

I prefer to steer a middle course. Perhaps "middle" is the wrong word, for I shall keep much nearer to the second view than to the first. It is not possible to deny that the great, if eccentric, Paracelsus performed a service of outstanding value to posterity when he married Chemistry (or Alchemy as it then was) to Medicine. He sought for the quintessences, or active principles, of plants, and had the courage to use also medicines derived from the mineral realm.

Nature, however, is so complex, that the mind of humanity cannot assimilate her otherwise than in a piecemeal manner. Progress in understanding must be effected by means of generalisation; but, since no partial generalisation can be quite correct, the mind can proceed only by neglecting certain seemingly small aspects of Nature which, so to speak, won't fit in with its general view of things. This neglect, however, must be only temporary. The mind of the race, if real progress is to be made, must pause, ever and anon, and review the situation. This time has arrived, I think, so far as the science of Medicine is concerned. In short, it would be well, I suggest, to *look over the medical lore of the ancients to see if there are certain facts which, in the general advance of knowledge, have been forgotten.*

This lore is written in their books; but how wearisome is the task which confronts the student who wishes to study it! Would it not be well for us to have a book in which this ancient lore (or what seems of value of it) is brought into relation with the teachings of modern science, and arranged in an easily accessible form?

Now this is the really gigantic task which Mrs. Grieve has essayed; and everyone interested in Herbal Medicine must feel deeply indebted to her for her book. She has succeeded as well, perhaps, as one could expect a single human being to succeed. On what I may term the "modern" side, I notice some omissions and errata; but only the specialist in the very abstruse branch of chemistry devoted to plant-products realises the difficulties of keeping one's knowledge absolutely up-to-date. So rapidly is progress being made, that text-books and works of reference begin to be obsolete the moment they leave the printer's hands, if not, indeed, before. One is compelled to go to the original literature, and, even with the admirable assistance given by the Abstracts published by the American Chemical Society, the task is no light one.

It is often supposed by the lay mind that chemical science has solved all the mysteries associated with the chemical composition of plants and plant-products. Chemical science has done nothing of the sort. We do know a great deal about the various substances present in plants. We certainly do not know everything.

Consider, for example, the question of odour. Chemists have assiduously investigated the substances responsible for the odours

of sweet-scented flowers and other aromatic plant-products, especially with the end in view of reconstructing the "essential oil" responsible for the perfume by synthetic means. In several cases they have almost succeeded—almost, but not quite. There seems always to be something present which eludes analysis. We can write the formula of the perfume of the rose, and, so to speak, recreate this in the laboratory. Yes! It smells very nice. But how much finer is the perfume extracted from the rose itself.

There are those, perhaps, who will say that odour is something ethereal, astral, spiritual. But, to these words used in this manner, I can attach no precise meanings. If we are to use the hypothesis of matter—and, as a convinced epistemological idealist, I find it very convenient—we must be consistent. Only confusion results from labelling one group of sensations "spiritual" in contradistinction from other groups. Much more satisfactory is the hypothesis that the essential oils, to which the odours are due, contain minute traces of substances too small to be detected by chemical means, but which nevertheless we can smell.

In short, as I have pointed out recently, in an article contributed to *La Parfumerie Moderne*, our noses are more sensitive than are the finest chemical balances. And if this is true, may not it be true also that other organs of the human body are equally sensitive? Recent work on the vitamins has demonstrated how potent, in their action for good or ill, minute doses of certain substances may be. Apart from vitamins, is it inconceivable that certain plants should contain traces of other substances equally or even more potent?

I take angelica as an example. Mrs. Grieve's *Herbal* contains an excellent account of this plant (*Angelica officinalis* Hoffm.), which she is careful to distinguish from the common *Angelica sylvestris* L., with which some writers have confused it. Impressive is her account of the virtues attributed to the herb in the past and of the numerous uses to which it has been put. Its very name indicates the high esteem in which it was once held,—this herb of angelic virtue. No doubt there has been much exaggeration; nevertheless, the utility of angelica seems undeniable. Warburg's tincture, the story of which may be read in the second volume of Wootton's *The Chronicles of Pharmacy*, contains the active principles of angelica root and other herbs, in addition to quinine, and appears to have been found more effective in the treatment of agues and malaria than simple quinine without this addition.

The confectioner uses crystallised angelica stems to decorate and to flavour his delicious wares. The manufacturer of liqueurs and bitters values the essential oil obtained from the plant as a decidedly useful flavouring agent.

The perfumer adds the oil in traces to certain of his fascinating compositions. But we search in vain for angelica in the pages of the current edition of *The British Pharmacopœia*. It has lost favour as a drug. Its former reputation, says a modern writer, "is not supported by the disciples of modern chemistry".

If, however, one asks the chemist specialised in this branch of the science, what angelica contains, he is apt to become a little hesitant. The essential oil of angelica root has a somewhat musky aroma, and, until quite recently, chemical science was completely at a loss to account for the musk-like note. The work of Kerschbaum, however, suggests that it may be due to the presence of the lactone of 15-oxy-pentadecylic acid. This substance belongs to the class of many-membered ring compounds recently discovered by Ruzicka, whose work has done much to clear up the mystery of the odours of natural civet and musk; and, incidentally, has produced a little revolution in the domain of Organic Chemistry. I do not think it is known whether these many-membered ring compounds exhibit any form of physiological activity other than their very powerful action on the olfactory nerves; but the inference is obvious that angelica may contain traces of a potent substance of real medicinal value.

Garlic,* again, is another herb neglected by *The British Pharmacopœia*. Yet its real value as an antiseptic seems indisputable. Indeed, one is tempted to suggest that had not the ancient Greeks and Romans been so fond of the bulb, European civilisation would have come to an end: man would have succumbed to the all-conquering microbe. Mrs. Grieve gives a long and interesting account of the virtues of garlic. She records, amongst other facts of interest, that "in the late war it was widely employed in the control of suppuration in wounds".

Regarding the active principle of garlic, it should be pointed out that the essential oil of garlic does not contain allyl sulphide. On the strength of an old analysis by Wertheim, this substance has time and time again been stated to be its chief ingredient. Actually, as Semmler has shown, the main constituent of the essential oil is diallyl disulphide. With this is associated diallyl trisulphide, a disulphide which is probably allyl-propyl disulphide, and probably a

* Our readers will be interested in the following story of Hippocrates quoted in *Isis Unveiled*, I. 20:

"In some respects our modern philosophers, who think they make new discoveries, can be compared to "the very clever, learned, and civil gentleman" whom Hippocrates having met at Samos one day, describes very good-naturedly. "He informed me" the Father of Medicine proceeds to say, "that he had lately discovered an herb never before known in Europe or Asia, and that no disease, however malignant or chronic, could resist its marvellous properties. Wishing to be civil in turn, I permitted myself to be persuaded to accompany him to the conservatory in which he had transplanted the wonderful specific. What I found was one of the commonest plants in Greece, namely, garlic—the plant which above all others has least pretensions to healing virtues." Hippocrates: "De optima prædicandi ratione item judicii operum magni." I.

higher sulphide.

To mention but a tithe of the interesting information contained in Mrs. Grieve's book would expand this critique to an enormous length. Few European readers, indeed, will look in the *Herbal* in vain for information concerning any herb with which they are acquainted. Information concerning American herbs has also been included by the author; and the word "herbal," as indicated by the sub-title of the book, has been interpreted in a wide and generous sense.

Not only is the work informative. It is a pleasure to read, and the very excellent illustrations add much to the reader's enjoyment. The manner of editing seems, in some respects, less commendable, and one wonders why the work needed editing at all.

The Editor has arranged the plants under their common names, and has added an Index of these names, a few scientific names being included. The arrangement is a matter of taste; the index, of annoyance. Common plant names are certainly very interesting and often quite charming. They are well worth preserving. But the tendency to overestimate their value and utility must be strongly deprecated. Common plant names are too frequently ambiguous and misleading. They have evidently misled Mrs. Leyel, since she has included a little monograph by Mrs. Grieve on *Hyacinthus nonscriptus* L. (with some alterations) twice, once under "Bluebell" and again under "Hyacinth, Wild". If the present arrangement is adhered to in the next edition, it is emphatically desirable for an Index of scientific names to be added.

The Editor's Bibliographical Note is also a little curious. She states that she has confirmed Mrs. Grieve's facts with those given in certain books. Some are standard works, such as Bentley and Trimen's *Medicinal Plants*—one of those wonderful books for the making of which Science and Art joined hands. But although this is certainly one of the finest works ever written on the subject and of great value to the student, it has to be used very critically. Published so long ago as 1880, many of its "facts" are, of course, obsolete. One wonders, too, why the Editor selected Anne Pratt as her authority for British plants, rather than Sowerby-Syme or Babbington. It would certainly have been more to the point to have included a Bibliography of the works consulted by Mrs. Grieve. Had it been possible to have documented each statement of importance or liable to dispute, the value of the work would have been correspondingly increased; but I realise only too well that to have done this would have made the writing of it unbearably tedious.

It would be easy to select from the monographs of which the *Herbal* consists, many fascinating legends of herbs, which give the work charm as a literary production. I prefer to emphasise its practical importance as a contri-

bution to knowledge; and there is one aspect in which it is of practical value which I must not omit to mention, since this value has become enhanced by recent events.

I have a deep admiration for Mrs. Grieve and the work in which she has been engaged for some years past, in endeavouring to stimulate interest in herb cultivation in Great Britain. Her many pamphlets on British wild herbs of economic value and on herbs easy to cultivate in this country (which have formed the basis of her *Herbal*) are well known and much appreciated by all interested in the subject. They have done much to fill the gap created by the attitude of The Board of Agriculture and Fisheries, which have given little encouragement to prospective herb-growers.

It is, indeed, positively disgraceful that Great Britain should have to import from the Continent numerous herbs which she could easily grow for herself, and in some cases produce in finer quality than foreign countries. The present chaotic state of the national finances may re-awaken interest in this neglected branch of agri-horticulture. Concerning the herbs in question, Mrs. Grieve writes on the basis of her own experience, and everything she has to say is worthy of close attention.

To sum up, I would describe Mrs. Grieve's *A Modern Herbal* as a book of real practical value, which presents many points of interest, ranging from the severely practical to what, by some, may be regarded as highly speculative. It deserves a wide circle of readers, and certainly should find a place in every public library having any claims to importance.

H. STANLEY REDGROVE

PSYCHIC AND NOETIC ACTION

[In our February issue was reviewed by Mr. H. J. Strutton the recently published volume, *Raja-Yoga or Occultism*, a collection of highly important articles by H. P. Blavatsky, in which is included one with the above title. (pp. 51-74) It was originally written in 1890. Modern science is tending more and more in the direction of occult science, of which H. P. Blavatsky was an efficient teacher and exponent. We include the following Notes here for the instruction of all our readers, but especially of those who are serious Theosophical students. These are from the pen of one who has been a student of the writings of H. P. Blavatsky.—EDS.]

In the study of Madame Blavatsky's writings it is important to bear in mind that polarity is a fundamental principle of the ancient science she interpreted for our modern age. This science alone can explain the significance of what physical science has discovered since her time, namely, that polar action is the essence of matter and of all known manifestations of life. It should not be so difficult now as formerly, therefore, to grasp the gist of this philosophy as regards the principles in Man and in Nature.

This article deals especially with human psychology, and it is remarkable how applicable Mme. Blavatsky's criticisms of the psycho-physiology of that period are to the physio-psychology of to-day. Psychologists since then have merely carried the analytical methods of the physical sciences into the realm of sensations and emotions. Psycho-analysis has passed through many phases; but psychologists of whatever school are now all more or less under its influence, as also are so-called "occultists" and the investigators of mediumistic phenomena. They ignore the synthetic principle in man, the experiencing subject of the psychical reactions they examine. This subjective "ego" is the true human mind and does not function in animals, although "Mind" is used by Mme. Blavatsky as a general term for all aspects of Kosmic Mind. (See "Kosmic Mind" *U. L. T. Pamphlet* No. 20.)

Manas, self-conscious mind, connotes the *human* consciousness. It is the active, dual function of *Monas* the Essence of Life; and its especial plane or level of action is far beyond the physical or physiological.

Kama, desire, denotes the typical *animal* consciousness in which desire or craving for existence motives the selective activity. Kamic instincts act automatically without "taking thought". There is no consciousness of time; hence no deliberation, no ratiocination. The animal is not consciously conscious of its experience. There is no "subject" in the sense that a human being realizes "I am I".

Kama is dormant in plant-life which has its own kind of consciousness; and *Manas* is latent in animal life, in the plant, the mineral and in all other states and forms of energy.

The universal Monadic Essence is inherent in all things, visible and invisible, and there is a constant interaction between these two realms: the physical is everywhere penetrated by the ultra-physical. Perhaps the most puzzling paragraphs in this profound treatise are those (a), on p. 68, where Mme. Blavatsky speaks of the *physical* and *metaphysical* action of cells; and (b), on p. 69, where she states that there are *Manasic* as well as *kamic* organs in man.

The first doctrine (a) is illustrated for us by the analogy of light-atoms. Physicists have recently found that the radiations emitted by an "atom"* of light move in two ways. One stream whirls outward from the "field"; the other *moves into* the field beyond observation. The out-flowing "atoms" also emanate di-symmetrical radiations, and the "outward" moving streams gradually condense into chemical states of which terrestrial forms are composed. Thus *the molecules of the latter are magnetically linked through their inner fields to invisible atomic states* from which they emanated, with which they interact interiorly, and by which they are preserved.

The statements (b) regarding specialized organs refer to the inner modifications of organisms, discussed by me in the after-note to "Kosmic Mind". (*U. L. T. Pamphlet*, No 20.) Science knew nothing at all of these interior states when Mme. Blavatsky wrote and she described them as "correlation of forces," (p. 60), as "the *harmony produced by certain combinations of motion*" (p. 61). These inner differentiations, combinations or syntheses, are the work of evolution by which the Monadic Essence evolves out of itself eventually highly differentiated, organized states of its own essence in which Kosmic Mind is polarized. These states constitute the "*higher World* of HARMONY" (p. 61).

Some idea of these interacting, interdependent evolutionary processes is necessary in order to understand Mme. Blavatsky's explanation of Psychic and Noëtic Action; but the conception is difficult to grasp, and more difficult to put into words, especially as we tend to interpret these in terms of our three-

* This "atom" is not a material particle: it is a focus, an immaterial "centre," of energy.

dimensional physical brain. The abstract electromagnetic fields of physics provide very helpful analogies.

The arcane science states that just as there are in the physical world various states of free energies and grades of polarized forms from mineral to man, so the inner complementary world consists of *corresponding*, elementary free states and of "organized" polarized "forms" in different stages of manasic evolution. The interaction between the two worlds is not direct from one to the other in the grades below the human. It is indirect by means of intermediate fields. These inner fields or "systems" may be compared to the overtones of a musical note. When several notes are struck simultaneously there is a mingling of the overtones. Analogously, the human organism strikes all the "notes" of the previous series in the physical scale of evolution and its inner constitution is thus a combination or synthesis of all their overtones as well as of its own special "note" whose octave extends into ultra-physical states.

Man's mind is dual like the "atom" of light ; but he is conscious of this duality because his field of consciousness, unlike that of lower orders, is immediately linked with his real synthetic being—Manas, the active principle of Monadic, or *Self*, consciousness. He has the latent power, therefore, to polarize his consciousness with the universal mind and to control the emanations and selective activities of his mind. But the *kama* of the human *animal* is abnormally stimulated by the close interaction with the higher potency of Manas ; and in man "kama-manas" is more powerful creatively than is Kama, minus Manas, in the purely animal species. Hence the astral or psychic sphere has been polluted by mankind, for men are neither normal animals nor as yet fully conscious mind-beings ; and they misuse their creative power. They appropriate the "inflow" of mental energies for material ends, to stimulate abnormal animal cravings, to satisfy personal desires and egotistical ambitions ; although their true evolutionary destiny is to identify their consciousness with the pure manasic radiations which circulate in supersensible states.

It should be emphasized that the reference on p. 69, to "the spinal 'centre' cord" is not to "Kundalini" as popularly understood by the now numerous would-be "occultists," "kabbalists" and purveyors of secret arts who have spread over the world since Mme. Blavatsky introduced the metaphysical Eastern term to the West. "Centre" here is obviously not a physical centre, nor is *cord* a physiological nerve, for she is referring to *atomic* states.

A little knowledge of the processes and facts of scientific researches would dispel the crude and widely-held idea that it is possible to "transmute" physiological energies into "spiritual forces" by reversing the direction of a current of molecular energy in the organism. Molecular motion does not become atomic by altering its relation to the points of the compass! Each order reproduces its own kind; a plant cannot be converted into an animal, nor an animal *as such* be transformed into a human being.

Man must "reverse his poles" *mentally* and divert his mental energies at their source if he would repudiate his animal consciousness (kama-manas) and become truly human. *Psychic action* must cease before *Noëtic action* becomes consciously effective in creating a Self-polarized manasic Synthesis within or around the physical man.

W. WILSON LEISENRING

The History of the Maya. By THOMAS GANN and ERIC THOMPSON (Scribner's Sons, London. 8*s.* 6*d.*)

A study of one portion of early American civilization seems to be scarcely complete without the inclusion of the whole continent for purposes of comparison.

There are, at once, three features of significance in any study of this subject which strike the thoughtful reader. Firstly, the colossal scale on which the structures of the ancient world were built; secondly, their geometrical design; and thirdly, their essential similarity in both general form and in symbolism whether archaic American, ancient Egyptian, or old Indian. Humboldt was the first to remark upon this similarity, and it has since his time, been frequently pointed out.

Taken together, these three features suggest a common knowledge, and a common worship based upon a common astronomical principle, differing only in non-essentials and the nomenclature of its gods, owing to geographical and linguistic differences in different parts of the world. The Solar and Lunar worship in the two hemispheres was, in fact, the same in origin.

The construction of the great cities, pyramids, and temples in America was by no means haphazard; it followed a definite geometrical design dictated by Astronomical observation, and in which the prevailing idea, according to Madame Blavatsky, is that of the Pythagorean sacred numerals. And, it is to be remembered, Pythagoras gained his knowledge in Egypt and India. Astronomy formed the basis of religion, of architectural plan, and of life. The system was therefore highly scientific and it, no doubt, symbolised the relationship of individuals, localities, and states or communities to the universe. Cities and villages themselves may well have been laid out, in their relationship to one another, on some astronomical plan. Such a supposition might account for the Maya's periodical desertion of their large cities, but more likely this was connected with superstition, and a belief that evil spirits had taken possession of them. Frequent human sacrifice in which the Maya indulged, might well give rise to some such belief.

If a paper, which appeared in the "Kansas City Review of Science and History" for November 1878, is to be relied upon, relics among which were gold and silver ornaments were discovered beneath the deposit of guano in the Guanapi Islands, estimated to have taken more than 500,000 years to form, if the rate of deposit before the conquest was uniform. It is curious too, that the Maya calendar should have embraced periods, the highest of which represents cycles of 8,000, and of 160,000 years respectively. At Copan, a six period date is recorded; at Palenque one of seven periods recording a span of roughly 1,247,653 years; and at Tikal an eight period date representing approximately the astounding sum of 5,000,000 years. If the latter figure represents the beginning of the world, that world must have represented America to the mind of primitive man. But were these people primitives, and was it the Maya who built these Central American cities? It is generally assumed that the earliest inhabitants of America filtered through from Eastern Asia by way of the Behring Straits 10,000 or more years ago. It is permissible to presume, however, without giving undue credence to the tradition of a submerged continent, that the American and African coasts have been considerably modified during so long a period. A cursory glance at the map is sufficient to suggest the possibility of some point of contact between the two continents in the past, perhaps a passage no wider than the Behring Straits, easily navigable. For those with any practical experience of the force of water used for irrigation, of mountain floods, and river "crescientes," this supposition will require no stretch of imagination; a narrow passage very easily becomes a wide one; the theory of such a passage is not unreasonable; the circumstantial evidence is for rather than against it. The pyramids in America have their prototypes in Egypt, and the temples their fascimilies in India. The terraced mounds of North America, square, hexagonal, octagonal, and truncated, are in all respects similar to the "teocallis" of Mexico and to the "Topes" of India, says Madame Blavatsky, who was

acquainted with both. The pyramids of Teotihuacan, the monoliths of Palenque and Copan, she notes are of the same character, as the temple of Tiahuanaco, which, were it in India, would be attributed to Shiva. But now the waters of Lake Titicaca have receded twelve miles from the ruins of the old temple, yet the earliest date recorded on a monolith at Uaxactun is, according to Spinden's correlation, 68 A.D. Coupled with this evidence, the discovery of the Tuxtla statuette bearing the date 100 B.C., leads Dr. Gann to assume that the Maya travelled South from the State of Vera Cruz to Uaxactun, Guatemala, taking 168 years to complete the journey of 400 miles, yet no traces of this migration exist. Surely such slender evidence is insufficient to substantiate this belief, but doubtless further research will be productive of new evidences. A. D. 68 may not have been the earliest date recorded at Uaxactun; we know that the Maya calendar, if the correlation is correct, is calculated from the year 3,373 B. C.; earlier monoliths may have existed; at Palenque, we know that this must have been the case. Dr. Gann, in fact, points out that early stelae were frequently broken up to provide material for those recording later periods. The hieroglyphics, too, used by the Maya at the time of the conquest, give no clue to the interpretation of those employed on the monoliths. Moreover 'maize' was the staple diet of the Maya, as of other primitive races. Where did it originate? If it was developed by intensive cultivation from the "teosinte," the only known plant with which it can be crossed, the gap, Dr. Gann observes, between "teosinte" and cultivated maize was an exceedingly wide one, comprising centuries of evolution. Is it not possible that this Indian corn originated in India and found its way to America via Africa, where it is also the staple Native food?

History of the Maya, although a little curtailed in its concluding chapters, is full of interest. It can be cordially recommended to readers requiring the latest information on archæological research in Central America.

L. E. PARKER

Selections from the Works of Su Tung-p'o. Translated by C.D. Le GROS Clark. (Jonathan Cape. London. 21*s*.)

Confucius and Confucianism. By RICHARD WILHELM. (Kegan Paul, Trench, Trubner & Co. London. 6*s*.)

Selections from the Work of Su Tung-p'o is a most welcome addition to our rather meagre translations from the Chinese poets. Mrs. Florence Ayscough, in her memorable *Tu Fu*, pointed out the great difficulty in translating Chinese poetry into English without sadly dimming the brightness of the original. There has been the literal, but uninspired, rendering: the exotic paraphrase, set to charming music: the crude jingle. None has been satisfactory, for each method has shown distortion. Mrs. Florence Ayscough and Mr. Arthur Waley have been as successful as the limitations of translation permit.

To these honoured names we must add that of Mr. C. D. Le Gros Clark, who has most happily translated some of the prose poems of Su Tung-p'o (A. D. 1036–1101), while Mrs. Le Gros Clark has embellished his efforts with charming wood engravings. Here are poems that reflect wisdom, a subtle humour, a deep love for the varied beauties of Nature. Su Tung-p'o was often in prison for having propounded opinions contrary to those in authority. On one occasion he was reduced to eating nothing more attractive than chrysanthemums. Like so many Chinese poets he was a wanderer, but unlike Tu Fu he did not rail against misfortune. He took what life had to give with both hands. It is the man's unfailing happiness, to which the wine cup may have contributed, that imparts to these poems a live and pleasing quality. Simple in theme—things seen and deeply felt—they are jewelled with classical allusions which

we may readily appreciate by turning to the valuable notes and commentaries. "Life in this world," said a friend to Su Tung-p'o, "is just bending and straightening the elbow." It meant a good deal more to this Chinese poet.

We must take exception to Mr. Le Gros Clark's use of the word "pen" on page 78. Although pens were in use in China, and even primitive fountain pens, long before they were known in other countries, we think brush, rather than pen, would be applicable to the Sung dynasty.

The greatest man in China was Confucius. From the time when he set forth his simple but practical teaching to the fall of the Chinese Monarchy he was the most important influence in that country. He was a Sage whose wisdom was of this world, and not another. It is recorded in the *Lun Yü* (Analects), which contains the sayings of Confucius: "While you do not know about life, how can you know about death?" He frequently referred to Heaven, but according to his great commentator, Chu Hsi, Heaven was not the abode of the blessed, as we understand it, but signified "Abstract Right". The nature of the Sage's scholarship, combined with a knowledge of life, his simple, incisive teaching, his almost total freedom from superstition, made it extremely unlikely that he cherished a secret belief in a future existence. If we may claim that he was an agnostic, we must also reveal the fact that "he devoted himself to the study of the esoteric teachings" of the *I Ching*. He read that work so much "that he three times wore out the leather thong which held the book together".

Dr. Richard Wilhelm's *Confucius and Confucianism* is the best book we have read on the subject. Written by one who was not only a great Chinese scholar but also one who identified himself with Confucian thought, it is a sympathetic and critical study of immense value. Dr. Wilhelm, aware that the Chinese, except in isolated cases, no longer follow Confucius, rather wistfully expresses the hope that a Confucian revival may be possible in future. Unfortunately Dr. Wilhelm died in March, 1930. Had he lived to-day, that hope would have been shattered, for what has been taking place in Manchuria of late is incompatible with the Golden Rule of Confucius. Perhaps he knew his teaching would not last beyond a certain period when he sighed and sang:

> The Sacred Mountain [Tai' Shan] caves in,
> The roof beam breaks,
> The Sage will vanish.

HADLAND DAVIS

An Adventure. By C. A. E. MOBERLY and E. F. JOURDAIN. A New Edition with Preface by Edith Olivier and a Note by J. W. Dunne. (Faber and Faber Ltd., London. 7*s.* 6*d.*)

In 1911 there was published for the first time an account of a very remarkable psychic adventure experienced at Versailles in 1901 by two ladies who wrote under the assumed names of Miss Morison and Miss Lamont. The book at once excited great interest and was thrice reprinted in the first year of its appearance. The identity of the writers was privately known to many people, and their story had been often narrated during the ten years which intervened between its occurrence and its publication. These years have witnessed the thorough investigation of many problems raised by the experience and the verification of numerous details the record of which made up the major part of the volume then issued. The present edition for the first time publicly reveals the identity of the writers whose status in the educational world and position as successive principals of St. Hugh's College, Oxford, gives added weight to the evidence, although the straightforward simplicity of the original recital carried conviction of truth to open-minded readers, puzzling though it might have been to explain the

"Adventure" to any one not acquainted with, or prejudiced against, the study of occultism. Briefly, in 1901 the two ladies visited the Petit Trianon in the ordinary course of sight-seeing at Versailles, and there became aware of persons, buildings, and other surroundings which have had no physical reality for something over a century. In fact they saw the beloved resort of Marie Antoinette as it was in her day and not as it is now. The present was blotted out and the past not only manifested itself to the sense of sight but also to that of hearing and touch, while—and here is the extra-ordinary part of the story—the percipients were in entire ignorance that they were experiencing other than the usual present day conditions, and unaware of anything abnormal save a sense of depression that they attributed to personal fatigue. When shortly afterwards they became aware of the abnormality of what they had experienced they entered upon a close investigation in a spirit of scientific inquiry, and with a sound common sense, even with inborn dislike to anything savouring of the mystic or abnormal. Later they tentatively adopted the theory that they might have telepathically entered into the memory of the unhappy Marie Antoinette on the anniversary of the terrible day when she was dragged with her husband and children before the National Assembly, and they imagined her conjuring up the picture of Trianon and events there during the long hours of waiting.

Twenty years later we read the narrative again with interest vividly enhanced by the preface contributed by Miss Olivier who not only had the advantage of hearing the story at first hand within a few months of its happening, but has recently had the complete series of evidential documents relating to it under review. These records are deposited in the Bodleian Library where they remain as a monument of patient research and single-minded devotion to truth. There, Miss Olivier tells us, we may "follow month by month, and sometimes even day by day, the slow tracking down of one piece of evidence after another, and can share the amazed delight of the searchers as detail after detail was verified." One feels a special pleasure in reading this vindication when one recalls the frigid reception of the original volume, so characteristic of the earlier files of the Proceedings of the S. P. R., and remembers the many sneering allusions to the two "adventurers" and their book which have cropped up from time to time in the press from persons who ought to have been better informed. Sir Wm. Barrett and Mr. Andrew Lang were among those who later recanted their original attitude, while Sir Oliver Lodge has on several occasions publicly testified to the genuineness of the record.

The present edition gives us some useful reproductions of contemporary maps and pictures, notably one of an original map by Mique which was only accidentally recovered from a long entombment in the chimney of an old house two years *after* the "adventure" at Versailles but it was found to justify an important detail of the *mise en scène* while, at the same time, providing evidence against the hypothesis of telepathy from some living person who might be suspected of knowing of its existence. To the student the favourite telepathic hypothesis of the S. P. R. needs not to be invoked: the "memory of Nature" is accepted as a reality and occasional involuntary contact with its records, though not exactly common, is not, as termed by Miss Olivier, a unique experience. The note by Mr. J. W. Dunne (the author of *An Experiment with Time*) discusses the "Adventure" in the light of the modern theory of serialism, arising out of Einstein's revolutionary theories of space, and the consequent relegation of time to the fourth dimension, but this, though suggestive, does not lead to a mind-satisfying conclusion. The adumbration of "Akashic Records" which Professor Balfour-Stewart and Tait published nearly sixty years ago on the basis of the scientific theories of their day, remains still suggestive of the physical mechanism of a universal picture gallery

into which from time to time—wherefore we know not—adventurers may stumble like Miss Moberly and Miss Jourdain and return to startle their contemporaries. But few indeed of such adventurers have taken their experience in so rational and serious a spirit and, by patient inquiry, left on record such convincing proofs of its reality.

EDITH WARD

Creative Energy. By I. and L. E. MEARS (John Murray, London. 6s.)

There are more than 1,450 treatises, which attempt to elucidate the meaning of the nine diagrams of *Yih King*, listed in the Imperial Chinese Catalogue. This is not surprising; every author of such a treatise must and does provide an interpretation in accordance with his own relative understanding, his own pre-conceived ideas, and his own abstract theories. But we do not achieve by analysis, but by construction. The meaning of these diagrams is to be experienced rather than explained.

There is moreover a tendency among abstract writers to employ words and expressions, the meaning of which is by no means clearly defined. If there is an abstract science, then that science must be exact. The authors of this introductory volume to the science of the *Yih King* use the expression "fourth dimensional knowledge," defining it at one time as intuitional or sub-conscious knowledge, and at another, as spiritual knowledge. Intuitional knowledge may be thus numbered and bounded; may be more or less, and may be very frequently wrong and misleading; it refers to the temporary, to action or to inaction. True, spiritual, or cosmic knowledge must be free and all-inclusive; it cannot be numbered. Planes and spheres are more carefully defined. "'Planes' seem to imply superposition of one plane upon another: whereas 'spheres' of different density may be concentric and interpenetrative." This is sufficiently clear; we know at any rate the authors' meaning and can follow their interpretation of the philosophers' Grand Circle of sixty-four hexagrams.

Superficially the theory dealt with is not difficult to grasp. It is a cellular theory of creation. The creation is not yet finished, it is still taking place; each of the six days of creation marks a stage of development and progress towards the creation of man in the image and likeness of the Creator; that is man's end, not his beginning. The latter likeness is potential only; the powers have to be developed and unfolded by natural transmutation, or as Goethe so well puts it—

> And thou must needs in strength and stature grow
> According to the law that gave thee being
> So must thou be, naught other canst thou do
> The Sybils and the prophets have decreed it
> For time and space are powerless to break
> The form here stamped, which life doth but develop.

The *Yih King* is literally and figuratively an evolutionary pattern, which is being woven by cellular self-multiplication on precisely the principles of the cellular theory known to natural scientists. This theory was discovered by Matthias Schleiden in 1838, after experiments in plant life, and it was found afterwards to apply to all organic life and evolution of forms. Thought images, the *Yih King* shows us, follow the same law of unfoldment and growth.

It is impossible to conceive the idea of mind, not functioning, not incessantly creating in shape or form by thought. According to the theory contained in the *Yih King*, there are two opposing forces, Yang and Yin, which may be variously applied as positive and negative, light and darkness etc. Firstly there is universal mind with its dual Yang-yin or male-female aspect; that is to say there is mind with its positive attribute thought-energy, by means of which it conceives in form and proceeds to multiply automatically. Thus one divides and becomes two, two becomes four, four

becomes eight, and so on up to the number of 64 beyond which the system does not go, being intended possibly to deal only with our own planetary system. The hexagrams are obtained by adding together the yang-yin aspects in a diagram showing the cellular division. They are then placed around a circle in numerical order, each group of eight hexagrams, being symbolically named, while in the centre of the circle they are again represented in square formation. The authors interpret the meaning of the Grand Circle in a spiritual rather than a scientific sense, although the present writer is inclined to believe that there are mathematical correspondences based upon astronomical calculations, which would require knowledge we do not now possess to unravel.

In its simpler aspect, the Circle is intended to demonstrate the principle of unity in diversity. A thought or idea, for example, is dual, it can be argued from opposite standpoints. These two ideas give birth to four more, and so on until we have 64 ideas derived from the first, all correlative. Place these around a circle with their opposites on the other side of the circumference, and the original idea in the centre. Examine any one of these points of view by itself and it will give no clue to the central idea, and if we proceed to argue from it, we shall immediately be opposed by someone who believes its opposite to be correct. To arrive at the one truth which all these apparently conflicting views represent, it is therefore necessary to examine all in their relationship to one another, and then to work backwards to their central unity. The tortoise employed as a symbol of unity by the Chinese philosophers is an excellent one. The head and the tail, the fore and the hind legs are all opposites, but when its members are withdrawn by the tortoise, the idea of unity or collectedness is conveyed.

Dr. Isabella Mears is the well known translator of *Tao-Teh-King*; in the present volume which deals only with the first six diagrams of *Yi King* she is assisted by her daughter Miss L. E. Mears. The authors treat their subject with sympathy and understanding. The meaning of the complicated written Chinese characters are excellently interpreted for the reader.

L. E. PARKER

[*Yih King* called "the Kabbalah of China" was written, says H. P. Blavatsky "by generations of sages."—EDS.]

Miner. By F. C. BODEN. (J. M. Dent and Sons, Ltd., London. 6*s*.)

This little book presents us with a tragic study—the study of one who by circumstance and environment is obliged to earn his living as a coalminer, while Nature had endowed him with a sensitive imagination. The horrors of such a calling are clearly shown, and though the conditions have improved during the last thirty years, they are still sufficiently terrible to be a living nightmare for one like Danny, the subject of this study. There were compensations, of course,—a sympathetic and understanding home-life, the love of a devoted girl,—but once drawn into the death-in-life of the pit, the way of escape seemed impossible. So we leave our hero. Fortunately all men who work in mines are not made of such fine clay as he was, but that is no reason why so much suffering should still exist. Last century Mrs. Browning voiced "The Cry of the Children". Mr. Boden—surely from experience—voices the cry of the sensitive and imaginative in this century. He has given us a very human document.

T. L. C.

Common Sense and the Child. By ETHEL MANNIN (Jarrolds Ld., London)

Copies of Miss Ethel Mannin's *Common-Sense and the Child* are being sold by the thousand all over the world. The book is typical of the modern outlook on education. It is amazingly outspoken, which is as it should be. The training of our children is too precious to be the subject of hypocrisy and subterfuge. Only the old school of religious teacher will be shocked; and he or she must bow to the inevitable, accepting the fact that, in a few years, Victorian upbringing will be as obsolete as the handsome-cab. Behind the old system was a wealth of superstition, and endless relics of primitive tribal belief. All that is being swept away to make room for new ideas on psychology, hygiene, and science.

Quite rightly, education is profiting by the change. At the same time, a word of warning seems in point. A great many people will end by thinking like Miss Mannin—that is certain. Now is the time to warn them that, though she be right in many things, she has not said the last word. In setting out down the new road, something has been forgotten. If we are not careful, it will soon be too late to turn and fetch it. Yet that something is important, the most important thing of all—I mean, the "mystic sense," not to use the much-abused word *religion*.

Miss Mannin goes briefly and clearly into all the main branches of her subject. Her book is popular and cheap, and we may well take it as a typical specimen. She wastes no time in coming to the point about religion. A great deal of what she says about it is quite true, but where she fails, it is through ignorance. She imagines that the religion she sees about her in England is the only religion in the world. Not having the mystic sense, any more than most of our modern educators, she is not aware of its existence. She passes all mysticism with the eyes of a cat in a hayfield, which register only mice and miss the beauty of the flowers. Of the great religions of the East, she has probably never heard—certainly they have made no impression. Those who protest against the old system of education, based as it is on superstition, invariably fail to look further than the religious bodies round them. The first foundations are rotten; they attack and demolish, and begin to rebuild with no foundations at all. In that lies the reason for a serious lack in the otherwise fine edifice they might hope to raise. No doubt it is excellent that children be brought up without the old fear of God the "bogey man". No doubt it is a thousand times better that children should hear nothing of "God" at all, than be brought up to revere the Idol of the average parson, a veritable Moloch in time of war, a Baal in time of peace. No doubt it is monstrous that little children should have thrust upon them the vile doctrine of "original sin". As to baptism—to quote Miss Mannin, "the baptism of infants would be monstrous if it were not so ridiculous. Consider the absurdity of that tiny, helpless scrap of humanity being 'purified' before being received into Christ's church! When I have said this to mothers, they have said, 'Oh, well, after all it's only a ceremony; it doesn't mean anything.' But if it doesn't mean anything, why go through with the absurdity? The only possible excuse for anything so absurd, is a passionate belief in every word of it!"

However, "religion" can hardly be said to begin and end in England. There are other Gods than these. A few plain thoughts about an impersonal, universal God, whose face is seen in the beauty of Nature and the grandeur of the heavens, whose mind is seen in the perfect working of cause and effect, could only help the child. Such thoughts can be culled in the East in every field of religious endeavour. They would have the opposite effect to inspiring fear: they would form a background of solid faith in the darker moments both of infant and adult life. The trouble is that, lacking a knowledge of Eastern lore, Miss Mannin and her colleagues fall back upon the theories of

Freudian psycho-analysts for a keystone to their arch. But Freud stopped at the sub-conscious. He ignored the super-conscious altogether. So do they. Consequently their house is built upon sand. Did they but pierce through the sand and set the foundations in the rock, it would still stand firm. For the sub-conscious is filled with hereditary impulse, forgotten memories, individual complex and the like; but the super-conscious, with which the old mystery religions of the East bring us into contact, is the divine Self of man. Its power to control both the sub-conscious and the conscious is unlimited. It is that, that we must teach the child to reach.

The modern educator, putting aside God as at least suspect, nevertheless admits a strain of innate goodness. Judge Lindsey's famous book, *The Revolt of Modern Youth*, is filled with testimony to the existence and active working of fine and noble traits in a child's character if led by suggestion or example or simply "put on its honour" and not coerced. His thirty years in the Juvenile Court at Denver afforded him and the whole world ample proof that he was right. Miss Mannin agrees, and both of them are inclined to build up an ideal system on this basis. Had they, however, been less hasty in rejecting religion and gone to the East for the few genuine and entirely simple religious truths that underlie the best Eastern creeds, they would have been able, instead of rejecting, to make use of a powerful force, indispensable to the attainment of their aims. Then, realising that the innate goodness in the child *is* God, a sign of underlying Divinity, the only permanent Reality, they would see to it that education included the formation of a passage, properly tunnelled and carefully preserved, through the muddy waters of the sub-conscious to the pure spring within. That it is possible to do this, millions of child-lives in the East, over countless centuries, bear witness. A space of daily meditation is natural to children: there is nothing there of coercion or religious forcing. A few simple thoughts about the One Consciousness underlying the whole, are equally natural and easy to assimilate. Miss Mannin insists eternally upon the "natural"—she need have no fear, therefore, of the East. Indeed, it is *un*-natural to start from the premise that child-life is based primarily upon the sub-conscious, for it is not true. The sub-conscious does not provide all the innate leanings to goodness. They well up *through* it from the super-conscious. In early years the divine nature is strongest: the "trailing clouds of glory" still flood the child's being with their light. It is back only recently from its supernal home. Later, as the years go by, earthly life strengthens the lower tendencies in the sub-conscious, and the glory of the sunrise fades.

It is *natural*, then, to train the child to keep in touch with its super-conscious self. Three great dangers are bound, otherwise, to present themselves sooner or later, whether separately or together. In the first place, with the strengthening of the sub-conscious to which ready access is encouraged by the new school, there is a grave risk of falling back into the primitive animal outlook upon which it mainly thrives. A return to the pre-historic, not an evolution back to the Divine, must inevitably result. Then, circumstances are such that *all* children cannot be the happy, careless beings Miss Mannin desires, nor can trouble of some sort be avoided in this mortal life; and a human being in trouble, with nothing but his own sub-conscious to fall back on, is in a sad way indeed. Thirdly, with the expansion of study and consciousness, a child untaught in communion with the Self, is necessarily drawn into the apparent divergence between materialism and spirituality, mysticism and science, with disastrous and quite *un*-natural results.

For the rest, the ideas of Miss Mannin and her friends are sensible enough—they are eminently sound in matters of hygiene, food, clothes, elementary psychology, and sex. They err badly, however, in imagining that beauty, *qua* beauty, has no influence on

the child-mind, and that beautiful surroundings are ineffective in instilling an aptitude for "culture". Even leaving on one side the super-conscious which *is* beauty but which they ignore, the sub-conscious is deeply affected by it, even if the outward consciousness is not.

A word might be added on sex, had these modern educators travelled in the East. Vague ideas of sublimation are hardly satisfactory to older children. The latter are perfectly well able to assimilate the outlines of some simple teaching on the creative power of the soul and its relation to sex, without dangerous incursions into the regions of the occult. One is often tempted to recall the plaint of Swami Vivekananda, that religious people are for ever shouting, *Be good, be good!* but never stop to show us how.

As to discipline, it is likely that the modern educator, in his enthusiasm, will go to dangerous extremes. A child, trained to commune with the Universal Self, will have natural good manners. Will it acquire and keep them without that stimulus ? It is to be doubted. At any rate, Miss Mannin might well remind herself, from time to time, of Milton's line :—

Licence they mean when they cry Liberty.

R. A. L. M. ARMSTRONG

Fragments of a Faith Forgotten. By G. R. S. MEAD. (J. M. Watkins, London. £ 1.)

Were there Gnostic schools in existence long before the advent of Christianity? Did these schools represent, not single systems, but the evolution of one eternal truth, appearing in different disguises in one civilization after another and guided throughout the ages by custodians of universal evolution?

Mr. Mead does not directly formulate these questions; he infers them. Nor is it possible for him to directly answer them, but he does the next best thing—he draws the student's attention tentatively to certain not unreasonable inferences. But, actually, Mr. Mead is chiefly concerned with the period of early Christendom, and he places before his readers for critical examination and comparison all those remains of Gnostic evidence which have escaped destruction. He has collected these with considerable labour over a number of years.

Alexandrian civilization, during the three centuries immediately preceding the Christian era, is compared by the author with the present conditions of modern thought and with the past three hundred years of European history. Mr. Mead notes much similarity in these conditions. He says, "We see at work, though on a smaller scale, ... the same breaking down of old views, the same unrest, the same spirit of scepticism." Certainly to any observant student of world history, these ever widening cycles or spirals of recurrent phenomena are sufficiently striking to call for consideration. Why the evolution of thought should not proceed directly or at any rate follow a zigzag course, it is difficult to understand; all we know is that phenomena cannot be calculated, that one thing does not follow on another as we should expect it to do; it always goes back to return at some later period out of the same confusion or into it.

Mr. Mead carries his supposition further. He suggests tentatively that not only the same phenomena appear, but that the same souls experience them. From this argument it would seem that these are cycles of personal and individual experience as well; that the entity experiences in time; that there are breaks and recurrences in the evolution of thought, because matter is perishable. To look at Mr. Mead's suggestion more comprehensively and from the spiritual standpoint—incarnations, the earth, countries, towns, and localities are not births and places, but groups of conditions of the Soul, milestones of evolutionary progress; what Emerson calls "facts". The ancient city of

Alexandria having served the purpose which conditioned her, lies in ruins; nothing of her past splendour remains. Is it necessary to regret her? Is the new city the same as the old? Should we reconstruct her? Could we?

That very literal re-birth, the "Renaissance" of arts and letters, was shortly to reincarnate the spirit of Greece. In England, William Pitt was one of the most striking examples of the influence of Greek rhetoric. His tutor said of Pitt that "he seemed not to learn, but only to remember," thus consciously or unconsciously voicing Socrates: "Can you doubt that all learning is but remembrance?" The spirit of this age was classically æsthetic, refinedly intellectual, and slightly intoxicated by a lofty idealism. The eloquence of speakers was directed to the refined sensibility of audiences, and an orator was frequently more concerned with the measure of his passages than with the value of his argument.

This example may appear superficial, but it demonstrates some of the weaknesses that Mr. Mead perceives in a culture toward the creation of which Greek intellectual activities were directed. Delight in the beautiful became an end in itself, the simple gratification of an appetite for beauty. Greek myths contained old metaphysical truths in delightfully conceived allegories. They lacked the unifying and permanent quality of the sacred legends of Egypt, which represented different aspects of a single path, diverse attributes of the one omnipresent and omniscient Deity, a complete system of attainment by initiation into these many and complicated mysteries. Nor was Greece to regain any appreciation of this deeper quality of Egyptian thought until she faced the East again to unite her culture with its older traditions in cosmopolitan Alexandria.

Mr. Mead finds it impossible to classify the Egyptian mythological conceptions. He points out, however, that the Trismegistic literature contains a number of distinctive doctrines of Gnostic Christianity, usually exclusively associated with the historic Christ, but which actually have been in existence for thousands of years in the direct Egyptian tradition. Some comparisons between the Egyptian mysteries and those contained in the Askew and Bruce codices quoted in Mr. Mead's concluding chapters could probably be made. We also find exactly the same idea underlying the allegory of the scattered limbs of dismembered Osiris, and that of four-armed Krishna, with his many heads, and diverse appearances. This conception of truth everywhere and in everything is expressed in the single word "Amen," which the Church still uses, and in the Sanscrit word "Aum". This seems to point to a further close relationship between Indian and ancient Egyptian religions. Unfortunately it is possible to interpret an allegory in a number of different ways; and this people will do according to the turn of their own minds, none of whom grasp the idea perhaps, that the author had in mind. To express an experience in allegory is not difficult; it may not be possible to express it otherwise. But my experience need not necessarily be your experience; most people's reactions are in some degree different. To some few the allegory will be intelligible; to more it will be only partially so; and to the majority it may appear sheer nonsense, or else convey a quite different impression.

There are always two kinds of people; the literal who look only to the surface of things, and those who read subtle meanings into simple statements. To the latter class Philo belonged. Mr. Mead quotes his "De Vita Contemplativa", as evidence of pre-Christian Gnostic communities. Surely this is a misnomer for this superficial treatise, an over-elaborate report somewhat tinged with superstition. Philo exhibits all the extreme tendencies of the idealist and suffers all its inevitable reactions—is torn by the opposites. Idealism and imagination are good servants, but bad masters. Later in the book Mr. Mead himself has to convict Philo of reading "high philosophical conceptions into the

crude narratives of the myths of Israel"; of believing "that every name therein, contained a hidden meaning of the highest import".

Mr. Mead's summary of the Bruce Codex is the first which has appeared in English, and we need not enlarge upon the difficulties of this translation and the years of study and research these "Fragments" represent. They will be found of value to students both for purposes of comparison and reference, and also as subjects for reflection. They should likewise prove of interest to general readers. Thanks are also due to Mr. J. M. Watkins for undertaking the publication of this third and revised edition of a useful work.

L. E. PARKER

Does History Repeat Itself? By R. F. MCWILLIAMS. K. C. (J. M. Dent & Sons, Ltd., London. 2*s* 6*d*.)

The belief in "cycles" or periodicity was held universally amongst the earliest Hindus and embodied in their oldest religious philosophy. Of late this theory is gaining more and more credence. Statistics reveal the periodical rise and fall of arts and sciences, the cycles of earthquakes, of epidemics, of revolutions, etc.

Mr. McWilliams shows that the history of the Napoleonic Wars and their sequel are "most comparable in effects to those of the late war". The "Idealism" furnished by Alexander I of Russia in his sincere desire of "establishing the rule of peace on earth and goodwill" anticipated the doctrines of President Wilson. Whilst Alexander I inaugurated the "Holy Alliance", the nations under the leadership of President Wilson "pledged to join a League of Nations". The first effect of the cessation of fighting in 1814 was a period of prosperity, followed by "dire distress" in 1816. The year 1819 was worse than ever. "Unemployment, the spectre of 1930, prevailed to an unbelievable extent in 1820." In England, nearly 1,000,000 adults out of a total population of 12,000,000 were dependent on the poor-rates. The years of 1822 and 1823 were years of marked improvement (as in 1926 and 1927), and in 1824, prosperity seemed to have been restored. In 1825, (as it did in 1929) there was a passion among people for unbridled speculation, with the result, that a crisis occurred in the early part of December. "What a striking parallel! Eleven years and a few months from peace to crash a century ago; eleven years almost to the day history repeats itself." (p. 22)

What about the future in the light of these parallels? The author adds "whether history repeats itself depends in my judgment on whether men permit it to repeat. Left to themselves, the forces that move men and nations will go on producing similar results, just as individuals will go on making the same mistakes if they do not deliberately set themselves to the correction of their conduct and ideas." (p. 38)

Unless the author and others who recognize the reality of the law of periodicity begin to study how cycles are caused, the knowledge will not yield much practical benefit. Theosophy looks upon cycles as facts and offers a complete exposition about them, for which H. P. Blavatsky's Secret Doctrine should be consulted.

L. M.

CORRESPONDENCE

THE REINCARNATION OF CITIES

Readers of THE ARYAN PATH may be interested in the latest confirmation, from America, of the interesting fact brought out in the December number —that of the building of successive cities on the same site.

Ruins of at least three ancient towns on top of each other are reported to have been discovered last summer in Eastern Arizona by Dr. F. H. H. Roberts, Jr., of the Smithsonian Institution of Washington, D. C.

Attention was attracted to the ruins of two great stone buildings on top of a low mesa, all that remained of a large settlement, and investigation showed that they were built on about fourteen feet of ruins and debris left by still earlier peoples, representing several distinct cultures.

HENRY STETSON FARRAD

New Orleans

THE REALITY OF OCCULT POWERS

In his very interesting review of *Isis Unveiled*, which appeared in your January issue, Mr. J. Middleton Murry refers to those "others to whom the works of Madame Blavatsky are as scriptures". May I point out that Theosophists regard no books as scriptures in the sense of being too sacred to be criticised. H. P. Blavatsky's works have to be weighed up and judged on their merits in precisely the same way as all other writings. There are good books, bad books, and books of every intermediate grade of value; but there are no books whatever which are sacrosanct and taboo.

Every Theosophist will welcome Mr. Murry's thoughtful and sincere appraisement of *Isis Unveiled*. We may not agree with all he says about it; but he is utterly right in trying to judge the work in the light of his own experience; to read it through his own eyes. Uncritical acceptance of even the noblest book is only a little less pernicious than indiscriminate rejection. To form a just estimate of a book, discrimination, sympathy, freedom from bias, and that mysterious equilibrating faculty which is called common-sense, are all necessary. We admire the writings of H. P. Blavatsky because we find so much truth in them; but we do not accept a thing as true because *she* said it.

There is one element in *Isis Unveiled* which Mr. Murry says makes no appeal to him whatever, and that is H. P. Blavatsky's "endeavour to convince the public of the reality of occult powers". "I have never," he says, "been able to take even a faint interest in occultism... The masters of East and West have equally been my guides. But they have been masters open to all: books you can buy for half-a-crown. I have never felt the need of any more secret doctrine; nor do I really believe that, if there is a more secret doctrine, it is a whit more truly spiritual than the doctrine open to all".

The subject thus introduced is a very important one, and Mr. Murry can, I think, be answered best by an attempt to explain briefly the point of view from which he differs.

Isis Unveiled was addressed to the world of 1877, when beliefs were crude and sharply defined. There were no half-crown editions of the spiritual classics in those days. Religion was almost entirely unspiritual, and, as Mr. Murry says, spiritualists were "rather more impervious than mechanical materialists to spiritual truth". In such circumstances, to gain the public ear for a spiritual message, it was necessary to tread hard on the public toes; and to insist on the reality of occult phenomena was a most effective way of doing this. H. P. Blavatsky's defence and explanation of such phenomena was a direct challenge to the pet beliefs of Christians, Materialists, and Spiritualists alike. With one bomb she blew up the defences of all their camps,

and brought the garrisons swarming out to repel her attack. If *Isis Unveiled* had been simply what Mr. Murry would like it to have been, would the public of 1877 have paid any heed to it at all? I venture to think that it would have died stillborn. When H. P. Blavatsky had awakened public attention, she ceased to talk about occult phenomena, which her later books assume as true, but pass over as relatively unimportant.

The occult tradition comprises, not only the principles and rules of spiritual living, but also a vast body of information about man and the cosmos: it has its own sciences of psychology, physiology, metaphysics, astronomy, and so on. But why occult? As regards the West, one answer to this question hits the eye: for many centuries to profess any belief not authorised by the Church was to invite the attentions of the Holy Inquisition. The dissenter from orthodox Christianity had to choose between secrecy and the stake. It was dangerous to discuss spiritual truths even when wrapped up in the language of Catholic theology, or disguised under the chemical symbolism of the alchemists. Be it noted, however, that as soon as conditions permitted it, much of the secret knowledge ceased to be occult.

In the East, the essential spiritual truth, which Mr. Murry so well summarises in the last paragraph on p. 61 of his article, has always been available to those who could grasp it; but even in the East much knowledge has been kept secret from the uninitiated for various reasons, among them being the indisputable fact that its publication might assist unscrupulous persons to acquire super-normal powers, which they would certainly misuse. Again, it is absolutely useless to publish knowledge which is far in advance of the cultural condition of the times. Do so, and people will either ignore it, or twist it into superstitious shapes.

Spiritual truth and the spiritual path are the all important things, as Mr. Murry asserts. The outline of essential truth can be stated in a paragraph, and quickly grasped. But to understand intellectually and to aspire are only the beginnings. Between aspiration and realisation is a very long and thorny path, for the traversing of which aspiration and good will are not sufficient equipment. Knowledge is also necessary. It is not as though we could, as it were, achieve nirvana at a leap. We have to start from the conditions in which we actually find ourselves—conditions created by our own past acts and thoughts—and work our way through and beyond them. We have to undertake the long and laborious task of conquering our own lower nature and bringing it completely under the control of the higher; and before we can conquer it, we must understand it. If, on the first dawn of spiritual aspiration, we could cut all our ties with the world to commune with the Absolute in a hermitage, how simple it would be; but it cannot be done. Every step of the way has to be trodden. When we enter the path, we have still to accomplish all the multifarious actions that come under the head of duty—to family, to neighbours, to fatherland, and to mankind in general. For the proper carrying out of these things, we need knowledge of various kinds; and as we progress spiritually, other conditions and other problems will arise—problems directly connected with the inner life. To solve them we shall need to understand the science of man's inner constitution, of the machinery which connects mind and body, and how mind and body may both be brought under the government of the spiritual nature. Such knowledge—now occult—might fitly be communicated to one who had achieved a large measure of self-discipline and self-conquest; and ways to acquire it will doubtless open to us when we are ripe for and need it.

London R. A. V. MORRIS

ENDS AND SAYINGS

"_____ *ends of verse*
And sayings of philosophers."

HUDIBRAS.

Sir Herbert Samuel who is President of the British Institute of Philosophy assisted at the foundation meeting of the Institute in Manchester. It is a gratifying sign that the Institute is active and interested in the multiplication of its centres. As more people study and discuss philosophy, even of the speculative kind, the greater chance there is for the birth of that spirit of mental detachment so sorely and pressingly needed by our civilization. Prides and prejudices, not only individual but also national and racial, stand in the way of a clear perception of humanity's disease. Philosophy is a purifier and cleanses the mind of its twists, short-sightedness and illiberality. But more, philosophy enables the mind to withdraw from the emotional complexes from which no mortal and no race is free. The very perceiving of the nature of any problem becomes most difficult because of emotions; much more, its solution becomes impossible. The personal equation, in our own or our country's life, forms a smoke-screen preventing the real view of the problem, not to speak of our approach towards and of our grappling with it. Therefore it is all to the good that the Institute is making this effort, and we hope that the London headquarters will not fall behind Manchester in acting up to the advice of the President, *viz.*, to take up the study and consideration of propositions of ethical value so intimately related to the well-being of the layman.

Himself a front-rank politician, Sir Herbert Samuel contrasted politics and Westminster setting them against philosophy and wisdom. He said—"I look forward to the happy day when I shall be able to give more time and thought to philosophy and less to politics." This divorce of politics from philosophy is a grave detriment to modern progress. Without the aid of philosophy, politics, which aims at the amelioration of society, has proved worse than impotent. In absence of philosophical and ethical principles the science of politics, both in its legislative and administrative branches, has strayed into some ugly corners. Plato was a philosopher as well as a politician, and a return to his views and instructions is one of the prime and urgent necessities in the West. It must be, in the nature of things, a return to his values, those he gave to principles of social and spiritual well-being. It may not be quite practicable to apply the details of Plato's political creed to the international

world of the twentieth century, but the fundamentals and principles on which Plato erected his Republic of enlightened leaders and educated followers is not only a possibility, it is a necessity.

Turning to the other side, philosophical research, as pursued to-day, has little to offer to political reformers. Abstruse and speculative, it has lost touch with the ethical well-being of the people. That philosophy, at its foundation, is metaphysical and abstruse, is natural, but its serious drawback is to be barren of warmth and devoid of humanity. We cannot quote a better example of the true expression of philosophy than the *Bhagavad-Gita*. It is abstruse and highly metaphysical in its foundations—about Spirit, Matter and Self; but its application of those principles to life and conduct of laymen are downright and self-evident, and makes it almost a unique book. Krishna, the expounder, and Arjuna, the learner, discuss metaphysical abstract ideas for the purpose of definite application of those principles to the action immediately confronting them.

Then Sir Herbert Samuel quoted Professor Einstein who said that "science had advanced far more rapidly than morality," and that "until morality had caught up to science, our troubles would not be cured". H. P. Blavatsky said that some fifty years ago. If politics are divorced from philosophy, there is also a separation between science and philosophy. Science is getting over the mistake of confounding theology with philosophy, ritualism with religion, and in the West, churchianity with Christianity. The function of philosophy and of religion is the same as that of science—to universalize all knowledge and to unite all nations and races. The synthesising of philosophy, religion and science is the urgent step to be taken by modern educators, who, thereby, will also give soul to politics and to sociology. The fundamentals of ethics and those of metaphysics are identical; it is the high task of our philosophers to demonstrate the fact. If science reveals that laws of matter are uniform everywhere, philosophy must reveal that laws of morals govern everywhere, and then only religion, unsectarian and universal, will become the guiding principle of a united people. Such is the dream of Theosophy, not a mere fancy, for what has been, will once again be, and time was when Universal Religion energized the thoughts of the entire world.

If on the one hand a spokesman for philosophy like Sir Herbert Samuel claims that his goddess possesses the power to supplement and bless the labours of men of science, on the other, we find in the person of no less a scientist than Professor Sir J. Arthur Thomson a liberal-minded willingness to concede that claim. Review-

ing a recent publication in the columns of *John O'London's Weekly* for February 20th, he says :—

Another caution to be borne in mind is that there is in everyday life no small amount of knowledge—and wise knowledge, too—which is not reached by scientific methods but is based on life-experience and feeling. In other words, scientific method is not the only right-of-way to that composite appreciation of reality which we call "the truth about a thing or a person". Finally, Science asks with magnificent persistence and ingenuity the questions: *What is this, in itself and in its parts? Whence came this? How does this work and continue in its being? and Whither does it tend or into what does it change?* But it never asks, nor, if true to itself, does it ever try to answer the question which may be called the deeper WHY? It is trans-scientific, though it may be legitimate to ask what is the meaning, or significance, or purpose of all this. That is a philosophical or religious question, and while the *interpretative* answers suggested must not be contradictory to the *descriptive* answers which Science gives to its *What, Whence, How, and Whither*, they belong to a different universe of discourse.

If science and philosophy check and supplement each other's work, and in doing so seek verification of their own views from the world of the great ancients, science would be compelled to penetrate her wide-spread fields to greater depths, and philosophy, instead of circling empty heights, would be forced to descend to earth where the layman dwells. Then, our civilization would soon come to possess rules of conduct rooted in universal principles. Then, the mechanist, the farmer, the clerk, the house-wife would intelligently follow the religion of true ethics, devoid of theological absurdities and ritualistic superstitions. Such ethics flowering on the tree of metaphysics would be a fresh reincarnation of the age-old Wisdom-Religion, binding homes and nations in happy enlightenment.

The well-known authoress Evelyn Sharp writes to *The Manchester Guardian* of February 5th as follows :

There must be something wrong with civilisation if life can be simple only when it is an expensive luxury. If you try to live in a tent you are haled before the nearest magistrate, which results in anything but simplicity. If you live on goats' milk and weave your own clothing you upset the economic system of the world and set empires in a ferment. Yet, perhaps, that is the only way finally to establish a simple order of things—to lead the simple life in a complicated civilisation until you bring the latter down with a crash and force the world to start afresh.

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